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CALVINIST-CONTACT

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CHRIST IS LORD

More than 4,000 people attended the evening worship service at the Physical Education Building at McMaster University, Hamilton, Sunday, August 20. The service was organized by the 1972 "God-Power" convention planners in cooperation with Hamilton area churches, which cancelled regular evening services to unite with Young Calvinists in an exciting mass worship service. The Reverend Mr. Carl D. Tuyl, Minister of the Christian Reformed Church at Whitby, Ontario, delivered the inspiring address reproduced here under the title: "The Road to Ekron".

More than 4.000 heard Rev. Carl D. Tuyl

ON THE ROAD TO EKRON

Somewhere on the dusty foot-trail between Samaria and Ekron a party of people makes haste. They are on a very important mission. King Ahaziah wants to know whether he will recover from his illness. The local community idol of Ekron is supposed to give the answer to that all-important question.

The very first verses of our text picture for us the spiritual condition of the people of God during the reign of this king Ahaziah. We can draw our conclusions: once more God's people have turned away from the covenant, once more they prove to be a stiffnecked people, and once more they seek answers for their life-and-death questions from important idols.

Don't laugh too loudly now at king Ahaziah's stupid superstition, and don't scorn too quickly his insensitive idolatry. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing as far as the place where life and spirit, joints and marrow divide. It sifts the purposes and thoughts of the heart. There is nothing in creation that can hide from him, everything lies naked and exposed to the eyes of the One with whom we have to reckon". (Hebrews 4:12 & 13)

How many today, in this so-called dawning of the age of Aquarius — when the moon is in the seventh house — how many seek their answers in the horoscope hocus-pocus of the daily newspaper? How many times have *we* sung that well-sounding chorus which confesses that *our* answers are blowing in the wind? How many think, or at least give the appearance of thinking, that the answers to life-and-death questions can be obtained from that other Baal, who goes under the name of Mammon, alias the almighty Buck?

Just change the name of king Ahaziah in our text to any Tom, Dick or Harry: read Hamilton, Hamburg, Harrisburg or Holland Marsh instead of Samaria, and you see people on their way to Baal-zebub, which means lord of the flies. People seeking answers to life-and-death questions in the wrong manner, with the wrong words, in the wrong places. The road to Ekron might as well be the "401", or the "Queen E.", or the Interstate 96. You can exchange the palace of king Ahaziah for the $49,000-three bathroom, two stall-garage, suburban split-level castle, where the man of the house, overlooking his half acre kingdom, barbecues the Saturday-night steaks with the dedication of a Levite at the altar, but without any thought of devotion or worship to God, today or tomorrow or ever.

No, king Ahaziah is not as outdated as you would be inclined to think at first, nor is the word of God ever irrelevant. Ahaziah would not be as lost in our midst as you would think, for the road to Ekron runs through the backyards of our cities and towns, and along the pavement of our highways.

But not even on the road to Ekron, not even travelling from coast to coast in your mobile camper with a boat on top, a minibike on the front-bumper, and another horsepower machine at the stern, can you escape from the presence of God. Psalm 139: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, if I make my bed in hell, behold thou art there!". The road to Ekron is not hidden from God's sight. The omnipotent, omnipresent God watches every step of your feet, and every turning decimal of your speedometer. The faithful covenant-keeping God keeps after you. He won't let you go. Already when Adam hid himself from God in the garden of Eden, the calling voice of God sounded in the cool of the evening: "Adam where are you?". God even comes to the man who tries to flee from Him. "Behold I stand at the door and knock, if any man hear my voice I will come in to him". (Revelation 3:20)

Our text shows God knocking at the door of Ahaziah's unfaithful heart: "is there no god in Israel that you go to inquire of Baal-zebub the god of Ekron"?. It is the calling voice of God, filled with the hurt love of a father who sees his son return his deep affection with cold indifference. Listen to the sorrow of God as it is voiced in the prophecy of Hosea, chapter 11:

> "When Israel was a boy, I loved Him:
> I called my son out of Egypt;
> but the more I called, the further they went from me:
> they must needs sacrifice to Baalim
> and burn offerings before carved images.
> It was I who taught Ephraim to walk
> I who had taken them In my arms . . .
> and led them with bonds of love.
> How can I give you up, Ephraim how surrender you Israel".

On the road to Ekron you still meet God today. Winged with the winds of the eternal Spirit the question sounds today: is there no God in Canada, in the world, in the United States, in the world, that you go to seek your answers elsewhere? Ahaziah, wherever you are, wherever you are, look out, the road to Ekron is literally a dead-end street!

Elijah is there to bring the message. The word of God erects the detour sign on the road to Ekron. Ahaziah could have still turned around; *"Repent"* the New Testament calls it. God Himself says in Ezekiel 18:23: "Have I any desire, says the Lord God, for the death of a wicked man? Would I not rather that he should mend his ways and live?".

God still calls you Ahaziah, Adam, Arthur and Albert. His calling voice today is even amplified world-wide as it is relayed from the "High-fidelity" of the cross of Golgotha. "When in former times God spoke to our forefathers, he spoke in fragmentary and varied fashion through the prophets. But in this final age he has spoken to us in the Son whom he has made heir to the whole universe." (Hebrews 1:1 & 2) God calls in Jesus Christ crucified, from the cross of Golgotha: Is there no God in this world that you go with your life-and-death questions to the present day lords of the flies? Have you not seen, have you not heard that God so loved you Ahaziah, Andy, Alfred, Ada and Alice, that He gave His only begotten Son? Have you not heard, have you not read that Jesus Christ who was rich, for your sake became poor? That he made himself nothing, assuming the nature of a slave, revealed in human shape, he humbled himself, and in obedience accepted death even death on the cross. (Philippians 2:7 & 8) And if you have not heard it, hear it now: "Therefore God raised him to the heights and bestowed on him the name above all names, that at the name of Jesus every knee should bow — in heaven, on earth and in the depths — and every tongue confess, 'Jesus Christ is Lord', to the glory of God the Father". (Philippians 2:9 - 11) It has happened: Jesus Christ has received his Lordship, and he says "Full authority in heaven and on earth has been committed to me" (Matthew 28:18)

That's the variant, there has been a temporary change in the management of this universe. Jesus Christ is now Lord. Lord of Lords, and King of kings! Now then Ahaziah, Abigail and Agatha: is there no Jesus Christ, Lord of heaven and earth, that you travel the road to Ekron for your answers?

The road to Ekron is any road, any street, any plan, any word and any deed or action that leads you away from the Lordship of Christ. We know those streets by name, and we can trace those highways on the maps of our lives, "for we were as sheep going astray" says the apostle Peter.

The trouble with Ahaziah is that he does not hear the love in the calling voice of the Father. In his ears the question of Elijah sounds as the not so gentle reminder of the finance company, and he thinks of the knock at the door of his heart as the knock of the bill-collector. Something that perhaps you can get rid of by some show of strength, and he sends his muscle-men, the goon-squad: "Man of God the king orders you to come down".

It is the universal game that people play perpetually with God. They seek to escape the Lordship of Jesus Christ, by proclaiming themselves lord and king. "Man of God, the king orders you to come down." Let's see who is boss. Assert your independence. Force your way to Ekron. Neglect the detour sign of God's word. The builders of Babel said already: "Come let us make a name for *ourselves*". The Pharaoh of Egypt continues it: "who is the Lord that I should obey him?" It is the old devil-inspired temptation "you will be like gods". Isaiah describes it in chapter 14:

> "How have you fallen from heaven, bright morningstar
> felled to the earth, sprawling helpless across the nations.
> You thought in your own mind,
> I will scale the heavens;
> I will set my throne high above the stars of God.
> I will sit on the mountains where the gods meet in the far recesses of the north.
> I will rise above the cloud banks and make myself like the Most High."

(Continued on page 5)



A VACATION IN QUEBEC — An interesting stop for tourists is Bonaventure Island, home of the largest colony of gannets in North America. Boats leave Perce regularly for day-long and half-day visits to the island and passengers are fascinated by the sight of thousands of these birds, wheeling, soaring and diving beside the cliffs.

"THE CHURCH IS NOT A MUSEUM,"

Says Rev. Jerry J. Hoytema

"The Church is not a Museum," said the Reverend Jerry J. Hoytema to Young Calvinists meeting at McMaster University for their 1972 convention.

Sunday, August 20, was one of the highlights for 2,200 conventioneers who had come to the physical educational building for a mass church service conducted by the Reverend Mr. Jerry J. Hoytema, Minister of the Mountainview Christian Reformed Church of Grimsby, Ontario.

A convention choir of over 200 voices enhanced the singing at the service, while young people assisted in giving a call to worship, by lengthy prayers, and in responsive readings.

"There are people, said Mr. Hoytema, "who like to make of the church a museum." The church to them is a place to which they withdraw on Sunday, to which they escape from the week-day crowds, and in which they meditate on how things used to be. "And sometimes these people want to lock the Savior up in such a museum. They build a kind of showcase for Him, but they don't allow Him to go into the crowds in the streets."

"But the Savior refuses to be locked up in such a church." He reached out to where the sheep without shepherd are. "He identified himself with man and came among them with deeds of power and mercy". He wants the church to be in the midst of the world, where the action is, where the people are, people like Jairus and his dying daughter; people like the woman who had been hemorraghing for 12 years, and people like you and I.

The touching hand of Jesus reaches down into the life of each person. That hand may be seen in birth, in baptism, in the Christian home, in the Christian school, in church, and in a convention such as this "God-power" one.

Young people must reach out for this healing power of Jesus. They must regenerate their faith at the powerhouse which is Jesus Christ Himself. There is but one way out of the hopelessness of the world, out of the shambles of human power structures and organizations; atomic power and alliances such as the United Nations, which leave the areas of hunger, poverty, war, fear, and bloodshed unresolved.

A higher power is needed: power from on high: "God-power". "When all the powers of the world come to an end — when no one knows the names of Marx, Lenin, or Hitler any more, there shall still be salvation in Jesus Christ."

No horizontal relationship can be meaningful and lasting without first reaching out for a vertical relationship with Christ, the Lord of creation. "Who was it that touched me?" Jesus said.

"And the world recognized that Young Calvinists at the 1972 Convention touched Jesus and were from that time forth holding out the healing power of Jesus Christ, the Lord."

In response, the majority of young people in attendance spontaneously raised the index finger from an outstretched arm — the "one-way" sign in recognition of Christ as Lord of their lives.

Free Education Will Die Hard In Holland

Cost of Education in Holland Boosts Tuition Fees

H. George Franks, British Correspondent for Radio Nederland, reports that for the Dutch Government education is the most costly item on the national budget. For the current year, education amounts to about 28 per cent of total Government spendings.

The Dutch minister of Education has told parliament that education can no longer be free beyond the grade school level. If the proposal is accepted by Parliament — which will add 80 million guilders to the State income — parents will have to pay tuition fees from 54 up to 500 guilders per year for students in secondary schools.

There is a rising demand for education, the minister says — especially by students who wish to go to college or university. Consequently, he has proposed to raise the tuition fees for college and university students to 1000 guilders per year, and to charge an enrollment fee of 100 guilders. The Minister points out that at the present time it costs the government 17,000 guilders per year to educate a university student. It is estimated that such education will double or triple the student's future earning power.

A lively debate on the issue is expected. The old Dutch tradition of free education for all will die hard. Opponents point out that the financing of Holland's present 110,000 students by means of loans, grants and parental contributions, is much less generous than the support for education in other European countries, especially in Great Britain.

CALENDAR OF EVENTS

Sep. 1, 2, 3, 4 — **Reformed Fellowship Youth Conference, Bolton, Ont.**

Sep. 8, 9 — **Conference of Youth Evangelism Services, King City (Marylake). Speaker: Mr. Tom Horlings. Topic: "The changing family pattern". Six practical and informative workshops.**

Sep. 15 — **Seventh Annual Conference United Church Renewal Fellowship in West Ellesmere United Church, Marchington Circle, Scarboro, Ont. Speaker Prof. Dr. R. E. Coleman of Asbury Theological Seminary.**

Sep. 23 — All Ontario CLAC Fall Rally at J. W. Jeffery's Secondary School, Downsview, Ont. 9 a.m. Topics: How to Communicate the Good News for Labour — Mel Pool & Morris Greidanus. Workers' Place in the Enterprise: A Look at Yugoslavia — Harry Antonides.

Sep. 23 — Bazaar given by United Action for Christian Education at the Rehoboth Christian Reformed Church, 800 Burnhamthorpe Rd., Etobicoke, Ont., 10.30-7 p.m.

Aug. 30, 31 — AACS Teachers Conference, Seattle, Washington.

Sep. 1-4 — AACS British Columbia Study Conference, Columbia Camp, Cultus Lake.

Sep. 22-23 (tentatively) — AACS Pennsylvania Study Conference, Pinebrook, Stroudsburg.

Sep. 29 - Oct. 1 — AACS Minnesota Study Conference. Location to be announced.

October 6-8 — AACS Michigan Study Conference, Camp Geneva,, Holland.

Meetings Can. Home Bible League

Speaker: The Rev. Jack Quartel,

Date	Place
September 24	Calgary, Alta.
September 25	Lethbridge, Alta.
September 26	Nobleford, Alta.
September 27	Red Deer, Alta.
September 28	Lacombe, Alta.
October 1)	
October 2)	Edmonton, Alta.
October 3)	
October 4	Rocky Mtn. House, Alta.

Speaker: Mr. John Vander Boom,

Date	Place
October 12	Surrey, B.C.
October 13	Abbotsford, B.C.
October 16	New Westminster, B.C.
October 17	Vancouver, B.C.
October 18	Richmond, B.C.
October 19	Haney, B.C.
October 20	Langley, B.C.
October 23	Duncan, B.C.
October 24	Ladner, B.C.
October 25	Meeting of the combined Evangelism Committees of the greater Vancouver area to be held in the Burnaby C.R.C., Burnaby, B.C.

Women's Action for the A.A.C.S.

This Spring, we could present $4,000 to the A.A.C.S. This amount was brought together with pennies only. We wish to thank sincerely all the women who have worked so hard and faithfully!

Now that the holidays are over, we are going on with new courage.

Will you help us?

And let us not forget to pray for this work in the Kingdom of the Lord.

New Board Members:

Mrs. R. W. Popma, Pres., 71 First Ave., Trenton, Ont.

Mrs. Am VanderZande Jr., Sec., 483 Scott Str., St. Catharines, Ont.

Mrs. VanderBurg Treas., 18 Sunset Blvd., Galt, Ontario.

Please send requests for Penny Banks to: Mrs. VanderBurg, 18 Sunset Blvd., Galt, Ont.

Three Groups Call for New Alignments of Presbyterians

(RNS) Atlanta) A realignment of Presbyterianism to allow for the creation of a "fervently evangelistic church, faithful to the Bible, the Reformed faith, and Presbyterian polity" was advocated here by leaders of three conservative groups.

The call came from executive committees of Presbyterian Churchmen United, Concerned Presbyterians and the Presbyterian Journal, all of which are independent but composed of members of the Presbyterian Church, U.S. (Southern).

In effect, what was proposed is the formation of a denomination by persons of Presbyterian and Reformed persuasions who oppose the nine-church Consultation on Church Union (COCU) and a proposed merger of the Southern Presbyterian Church with the United Presbyterian Church.

The text of the statement follows.

In this time of crisis and decision in the Presbyterian Church in the United States, there is a need for clear direction and commitment. We make this candid statement of our position on the current issues of church union. We, the governing bodies of the undersigned organizations, do hereby adopt and approve this statement.

We reaffirm our commitment to the Constitution of the Presbyterian Church in the United States.

We hope and pray for the restoration and preservation of our church as a truly Reformed and evangelical body.

We are opposed to any action that would destroy the historical witness of our church to the true message and mission of the Church of our Lord Jesus Christ.

We are, therefore, opposed to and will resist the present plan for union of our church with the United Presbyterian Church in the United States of America, and with the proposed Church of Christ Uniting (COCU).

Recognizing the doctrinal divergencies within the Presbyterian Church in the United States and other denominations holding the Reformed faith, we would pray and work toward the realignment of present church structures to the ultimate end that for those who desire it, there will be in America a fervently evangelistic church, faithful to the Bible, the Reformed faith, and Presbyterian polity.

Therefore, we seek an open, complete and constitutional realignment of those denominations willing to participate either under a plan of union embodying necessary changes in the present plan, or under some special commission appointed by the General Assembly to accomplish this objective (true realignment), through proper constitutional process. Kenneth S. Keyes, chairman for the executive committee of Concerned Presbyterians; Donald B. Patterson, chairman for the executive committee of Presbyterian Churchmen United; S. A. White, chairman for the executive committee of the Presbyterian Journal. (RES)

CHURCH NEWS

ANNOUNCEMENTS

CHR. REF. CHURCH

Mr. J. Tensen, missionary pastor at Cochrane, Ont., will be leaving this field according to The Banner, due to sickness of his wife.

Called

to Forest, Ont. Candidate J. Corvers.

to First Thunder Bay, Ont., Rev. R. G. Fisher of Brooks, Alta.

Accepted

to Ingersoll, Ont., Candidate H. Bierman of Grand Rapids, Mich.

to Athens, Ont., Candidate F. Heslinga.

to Beaverdam, Wisc., as home missionary, Candidate J. Van Schepen.

to Hamilton, as Campus Minister at McMaster University for Classis Hamilton, extended by First Hamilton C.R.C., Rev. Evert Gritter of the Maranatha C.R.C., Belleville, Ont.

DUTCH CHURCH SERVICE ST. THOMAS

The Dutch Service of the St. Thomas Chr. Ref. Church will no longer be held in the evening of the 1st Sunday of the month. On the 1st Sunday of each month an extra Dutch Service will be held **at 2.30 p.m.**, and starting September 3rd a Youth Service every 1st Sunday of the month, at 7.00 p.m., is scheduled.

ACKNOWLEDGEMENT

We wish to thank our many friends who sent us their congratulations and best wishes on the occasion of our 45th wedding anniversary. It was so good to hear from you all again. Above all, we thank our God for the privilege of taking part in the upbuilding of His church and kingdom among our Dutch immigrants in Canada. What a joy it gave us! May He receive all the glory!

Rev. and Mrs. A. Persenaire.

D. FARENHORST CANADIAN DELEGATE TO ECUMENICAL SYNOD

Mr. D. Farenhorst, editor of *Calvinist-Contact*, and member of the Immanuel Christian Reformed Church of Hamilton, Ontario, presently serves as the Canadian Delegate of the Christian Reformed Church in the Reformed Ecumenical Synod, held in Sydney, Australia, August 14 through 25.

Representing the Christian Reformed Church are also Dr. Gordon Spykman, Professor of Religion and Theology at Calvin College, and Dr. Joel Nederhoed, Radio Minister of the Back-to-God Hour.

The Rev. Mr. Edwin Van Baak, Far East area Secretary for the Board of Foreign Missions, and the Rev. Mr. Wesley Smedes, Denominational Minister of Evangelism, both of the Christian Reformed Church, represent the Mission Board of the Christian Reformed Church, at a Mission Conference, held August 7 through 11, also in Sidney, Australia.

Riverside Christian Reformed Church Wellandport, Ontario

Recently we celebrated our twentieth anniversary as congregation of Riverside, Wellandport, Ont.

Our congregation is grateful to the Lord for permitting it to witness, on August 6th, 1972, the ordination and installation of Rev. A. W. Schaafsma as our second pastor.

Our Pastor, Rev. Johan D. Tangelder, was in charge of the service and preached the sermon on Romans 1:1-18. Text Romans 1: 16. Theme "Not Ashamed of The Gospel."

Rev. Paul D. Stadt spoke on behalf of classis Hamilton and charged the congregation. We are very grateful to the Lord that He moved the heart of Rev. A. W. Schaafsma to accept our call. A welcome evening was held for Rev. and Mrs. Schaafsma on August 10th, 1972. Mr. J. VanWyngaarden opened this meeting with devotions.

Elder H. J. Westerhoff spoke a word of welcome on behalf of consistory and congregation, while Mr. T. Van Marrum spoke on behalf of all our societies. Our local Brass Band played several numbers. Mr. Paul Roorda spoke a word of welcome on behalf of our Christian School Board followed by a word of thanks by Rev. A. W. Schaafsma and closing remarks and prayer by Rev. Johan D. Tangelder.

On Sunday, August 13th, 1972 Rev. A. W. Schaafsma preached his inaugural sermon on Matthew 13. Text Matthew 13: 9. Re the preaching of the word, for what we preach is not ourselves, but Jesus Christ as Lord."

The Minister read the parable of the sower, the purpose of it, and how Jesus explains the parable of the sower.

He explained that the parables in this chapter are concerned with the response which must be made to the coming of the reign of God among men in the person of Jesus.

Rev. Schaafsma described the different sorts of people who come in contact with the gospel, the casual, the shallow, the wordly and the responsive. The seed is the same; the soils are different. He reminded the congregation that although much of the seed is wasted, there will be an abundant harvest.

Rev. and Mrs. Schaafsma have settled in the quiet country setting of Smithville which is quite a change from the City of Ottawa.

May the Lord richly bless Rev. Schaafsma and his family here, to the up-building of our congregation and to the glory of God's name.

John L. Rintjera,
Reporter

WELCOME AND INSTALLATION OF REV. PETER BROUWER

June 14 was a day of gladness for the congregation of the Ebenezer Christian Reformed Church of Jarvis. On the evening of that day we welcomed Rev. Peter Brouwer and his family.

We did so by coming together as a congregation in the Jarvis Community Hall, which was filled to capacity.

This was a most enjoyable evening for all of us, no doubt. It was an evening of real Christian fellowship. At the end of the evening Rev. Brouwer came to the stage to comment on some of the things he had heard and seen. He also expressed his thanks for the warm welcome he and his family received.

On June 16 our congregation assembled together again; this time in the church to witness the installation of our new minister. Our counselor Rev. F. Bakker of Simcoe was in charge of the service. Rev. A. Vander Pol of Georgetown delivered the message for the occasion. His scripture reading was taken from 2 Cor. 4: 1-6 and Isaiah 40: 1-11. His text was from verse 9 which reads "Look here your God." A very inspiring message followed.

The new form of installation for Ministers was read by Rev. F. Bakker, after which he installed Rev. Brouwer as minister of our congregation. Elder P. Haverkamp charged the minister and Rev. Bakker charged the congregation.

After a prayer of thanksgiving the service was closed by our new minister in giving the Benediction. Greetings were extended on behalf Classis Hamilton by Rev. F. Bakker, and also from the neighboring churches. Rev. M. De Vries spoke on behalf of the York Christian Reformed Church. Rev. Taylor Munroe of the Presbyterian Church of Jarvis and Rev. Ramratten of the United Church of Jarvis also spoke on behalf of their churches.

All of them gave a hearty word of welcome to Rev. Brouwer and family.

Following this an opportunity was given to Rev. Brouwer to respond to the greetings which he did in a heart warming manner. We also enjoyed the gathering in the basement afterwards where the consistory and their wives and delegates talked together and enjoyed some refreshments.

On Sunday, June 18 Rev. Brouwer preached his inauguration sermon. He chose his text from Eph. 4:11-12. "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints for the work of the ministry for the edifying of the body of Christ." In this text he outlined beautifully that we have a place in God's kingdom and what our task is as a child of God and in doing so we are all participating in God's Building Program. We as consistory and congregation are thankful to the Lord that after a vacancy of only 2 months He provided us with a minister who we pray may lead us in the truth of God's word and that there may grow a mutual love between pastor and congregation.

Consistory of the Jarvis Christian Reformed Church.

FROM THE MAILBAG

A Winter Memory

On a beautiful sunny winter-morning, I looked out of the window of my bedroom. The snow had just fallen on the ground, and the trees were covered with fresh snow. I looked at it and wondered. It was so white, so white and pure. And before I knew, tears welled up in my eyes. I thought of the words of that song: "Now wash me, and I shall be whiter than snow." It was as if Jesus himself spoke these words in my ears: "I will wash your sins away, and you will be whiter than snow."

What is whiter than snow? To me, there is only one answer. The blood of Jesus Christ, which was shed on the cross at Calvary for our sins. "Thank you Lord Jesus, that we can be whiter than snow. Amazing grace . . . !"

Now we can go on in this life of struggle, and sometimes disagreements. Let us, in all our discussions about the Bible, not forget that one, most important thing: That we need a saviour. And that the world needs a saviour. "Only one life, 't will soon be past, only what's done of Christ, will last."

I can't forget that winter morning. Even if our sins are red as scarlet, they will be white as snow. Yes, whiter than snow!

Mrs. J. Dreyer,
Kitchener, Ont.



GUEST EDITORIAL —

FADED MARZIPAN?

In our bedroom there is a shelf about 18 inches lower than the ceiling. It provides room for knicknacks and ornaments, like: two coconuts, several Hummel figures, and also two round tins of fruit-shaped marzipan candy. When we received the latter, quite a few years ago now, they were too petty to eat. So we've used them for decoration and now my wife and I enjoy an occasional look at them. We at least have to look up to see them, when we think to do it.

But today they have seemed to teach a lesson, in their being fixtures on that shelf. They make me think of our Good Friday — Easter beliefs or doctrines. We so cherish them. We defend them. We frame them and have them on display at least for ourselves to look at, but like those candies, are they only meant to be on a display shelf? Or were they meant to be relished and eaten, digested, assimilated, and given a chance to live in each one of us as individuals wherever our respective callings might direct us.

I'm glad now that the candy, the Marzipan candy is on that shelf, because it may yet serve a better purpose than if we had simply eaten it. Because now, hopefully, each time I see it, I will think to myself: Is this all the suffering and death of Christ are to me, is this all His resurrection and ascension are to me — just doctrines to talk about in private, to cherish in the bedroom of our minds, or on the display shelf with Hummel figures and dried coconuts; or are they meant to live in us and provoke us to live in Him to be real participants — partakers of His suffering and recognizable examples of His life giving spirit?

Thank you Lord for an object lesson in two boxes of faded marzipan.

Thank you Lord for a new life in Christ!

Wendell H. Rooks, M.D.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Sep. 4	Sep. 1	Aug. 30 noon
Sep. 11	Sep. 8	Sep. 6 noon
Sept. 18	Sept. 15	Sept. 13 noon
Sept. 25	Sept. 22	Sept. 20 noon

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Letters to the Editor

PUBLICATION EXPLOSION

Dear Editor:

One of your readers has forwarded to me your recent article "The publication explosion on the College Campus." I want to express my sincere gratitude for the exposure for New Reformation in your publication, and to clear up some erroneous elements in the report as it discusses our ministry.

First, I am identified as "a former minister of the Presbyterian Church." I am an ordained minister in the Bible Presbyterian denomination. Our ordination is for life, unless a minister renounces his ordination vows or his synod deposes him. I have neither been deposed nor have I renounced my ordination vows. It is true that I resigned my Presbytery membership in the kind of protest you report, but your report gives the false impression, I think, that I am anti-denominational or an independent separatist. Neither is the case.

Ordained Presbyterian ministers, unlike Christian Reformed ministers, I am told, and unlike Baptist ministers, cannot join a local church; they must join a Presbytery. But they cannot just join, they must be invited to join. I have, since the time of resigning the Bible Presbyterian Presbytery of California, worshipped with, taken communion with, and on several occasions supplied the pulpit of our local Orthodox Presbyterian Church. My wife is a member of this church, and my daughter was baptised there. It is my desire to join a Presbytery in a biblical Presbyterian denomination which does accept the cultural mandate, or at least does not militate against it as the Bible Presbyterian denomination does. So to say, as your correspondent does, that I am "not affiliated with any church at the present time" is misleading and I feel could be damaging to our testimony. Not only have I done all I can to affiliate with a church, our ministry is supported by churches of various denominations, and ministers in primarily the Orthodox and Reformed Presbyterian denominations, but also in Christian Reformed, Episcopal, Lutheran and Baptist churches.

I am a former managing editor of Dr. Carl McIntire's weekly newspaper, the **Christian Beacon.** The **Christian Beacon** has never missed a weekly issue in thirty-six and a half years of publication, and it has a world-wide paid circulation in excess of 100,000 copies, so I think it is misleading to refer to it as a pamphlet, as your writer does. However, I no longer maintain the position of the **Christian Beacon** on reformation of the churches and society, preferring the approach of Abraham Kuyper and his movement to that of Carl McIntire. I am working on a book expounding the differences between conservative-fundamentalism and what I now believe to be truly reformational Christianity.

Your writer seems to think me presumptious in attempting "to comprehensively define and analyze the task of the Christian in mass communication who would self-consciously serve Christ in his communications." He is entitled to that opinion, but that in turn entitles me, I think, to say a word in self-defense. First, what right has any Christian being in mass communication who hasn't made some effort to define and analyze his task?

Second, I don't think it's fair to say I am rushing in where Kuyper feared to tread. Even if Kuyper feared to tread in the area of media structure and its normative use (which I seriously doubt), I can hardly be said to be rushing in. Aside from the fact that this analogy puts me in the position usually reserved for speaking of fools, is my background in journalism. I have been studying and writing professionally (i.e. for remuneration) for more than 15 years. I have a major in a related field from the University of Pittsburgh and a Master of Arts in Journalism from UCLA. I have worked professionally in editing both "secular" and religious journals, and I have considerable experience in public relations and radio. My book, The Reformation of Journalism (written as a graduate thesis at UCLA and awaiting imminent publication by Craig Press) is the first attempt ever to make a reformational analysis of the mass media. I will be the first to acknowledge the shortcomings of the work, and to regret that more has not been done, and to encourage Chrisian students to take up the task. But your article, placing New Reformation among a plethora of new publications started because of "the easy availability of the photo-offset printing method and the IBM typographical typewriter" makes us sound like fly-by-night opportunists who have suddenly decided to set ourselves up as oracles of some kind.

I don't mean to impugn the motives of your writer; I think his intentions were to be constructive and informative, and for that I am grateful. I do feel, however, that part of the record as he has given it needs setting straight.

Thanking you with sincere fraternal greetings in Christ,

Jon R. Kennedy.
Editor, **New Reformation.**

Report of an Eyewitness

"ONE WAY" - A Shout to Herd the World to Christ

(By PHIL LANDRUM)

I sat in the end zone of the Cotton Bowl tonight. And I ended up at the foot of a cross.

I'll never be the same again. Nor will three of Dallas's finest ... Sgt. M. W. Randolph ... Patrolman Steve Hatchel ... and Reserve Officer I. Bart Hubbard, Jr. ... of the Dallas Municipal Police Department.

They were assigned to cover opening night in the Cotton Bowl of EXPLO '72, the first International Student Congress on Evangelism. EXPLO '72, sponsored by Campus Crusade for Christ International, had drawn nearly 100,000 persons to Dallas. Tonight — June 13 — 70,000 had arrived in town and were packing out the Cotton Bowl.

There were no seats available in the stands, so I went down on the field where about 10,000 young persons were already sitting on the tarp.

I sat in the one big open spot — what normally would be the north end zone. Above and all around me the Cotton Bowl was reverberating with Jesus cheers.

Twenty-five thousand voices in the west stands were roaring "Praise the Lord!" The answer came back from the east:

"Aaaaaayyyymennn!"

Back and forth went the chant, with everyone on their feet, fingers on both hands stabbing the air in time with the chant.

After about five minutes, applause broke out and the chant stopped.

But not for long.

The north end zone group began chanting "One way ... one way ..." In time again, the 15,000 persons stabbed the air with their index fingers — a a sign symbolic of Jesus and how He is the one way to heaven.

The west stands picked it up. Then the east stands. Down on the field the students joined in and began dancing with joy. In unison, 70,000 voices yelled it out ... 140,000 index fingers stabbed the air. It was a rhythmic, powerful, rolling chant.

When this chant subsided, the crowd began singing: "We are one in the Spirit ... We are one in the Lord ..." a well-known song which ends each stanza with: "And they'll know we are Christians by our love."

The meeting was supposed to start at 7:30, but it was obvious by now that any program was incidental. The students were the program.

As the Jesus cheers rolled above me, I discovered the three Dallas policemen standing around the circle of the north end zone. I went over to them.

The first man I talked to was Sgt. M. W. Randolph. He was standing very relaxed near a group of kids who had formed a cross on the goal line. There were about 80 kids in the cross, which consisted of two lines of 15 each across and two lines of 25 kids each down.

Sgt. Randolph was smiling.

"Have you ever seen anything like this before?" I asked, trying to talk over the noise.

"No sir, I haven't. They're the most enthusiastic crowd I've ever seen. But so orderly. They obey every announcement. Tell them to sit down and they do. It's really incredible."

"Did you notice that they've formed a cross on the goal line?" I asked.

"Now, isn't that something? I never thought about the fact that it was on the goal line. That's really appropriate, isn't it? It's like they're scoring a touchdown for Christ, isn't it?"

Sgt. Randolph smiled again. Sergeants aren't supposed to smile. They're supposed to be tough. But Sgt. Randolph was all smiles.

"We've only got six policemen on the field. I don't think there will be any trouble."

Reserve Officer T. Bart Hubbard, Jr. was similarly impressed.

"It's unreal," he kept repeating.

"I've never seen anything like it in my life," he shouted to me. "This is the most enthusiastic crowd I've ever seen. It sure is good they're for us and not against us."

"Do you expect any trouble?"

"No, there's something different about this group."

The program was trying to start. A band was playing. Patrolman Steve Hatchel was talking in my ear:

"I think this is the greatest thing that ever happened to the city of Dallas."

"Really?"

"Yes sir, I sure do."

The program finally started with the listing of the overseas countries (some 80 of them) represented. The crowd stopped chanting and began cheering for the visitors.

"Argentina ... (cheers) ... Australia ... (cheers)

"China ... (roar) ... Columbia ... (cheers) ...

"Singapore (cheers) ... South Vietnam (roaring ovation) ...

The speaker ended his roll call. He then welcomed the overseas delegates to EXPLO, a welcome that was drowned out by a roaring, standing ovation from the crowd.

There was a moment of transition as they rearranged the stage

(Continued on page 4)

One way

(Continued from page 3)

for the TV cameras and the chanting started up again. It was just underway when a singing group appeared on stage. The roaring continued.

"Jesus!" from the west stands.

"One Way!" from the east stands.

"Praise the Lord!" (West).

"Amen!" (East).

"Where's your Bibles?" (And 70,000 Bibles go up).

"Hallelujah!" from the playing field.

There was something unified, something spontaneous, something real and loving about the chants that brought tears to those Christians who were not chanting.

I looked over at Sgt. Randolph. He was smiling. I turned to Patrolman Hatchel.

"What do you think now?" I asked.

"I still think it's the greatest thing to happen to the city of Dallas."

"You mean, this year?"

"No, the greatest ever."

I went back to the end zone and sat down, drowned in a sea of noise of praising God. I thought of something I'd read in one of Mark Twain's books about how dull and silly heaven would be.

Sitting around in heaven, singing and praising God had to be a drag, Mark Twain had said. He ridiculed the idea. His cynicism convinced many. Mark Twain had never seen what I was seeing that night.

I couldn't help think that this must be the way heaven will be — just enjoying ourselves enjoying God.

I don't remember much more about the program, except two momentous occasions. One occurred as a Campus Crusade staff member from China quoted Romans 8:28, which says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

The reaction to that one verse was incredible. It was the first time I had ever heard a scripture verse get a standing ovation. And from 70,000 people.

There was Billy Graham. When he was introduced the Cotton Bowl exploded.

After the noise finally subsided, he quipped: "I was supposed to welcome you, but it looks like you've welcomed yourself already." (Another ovation. The crowd was still standing.)

There were also missionaries on the program, a number of athletes, EXPLO '72 Director, Paul Eshleman, got a good show of applause. He had been working on the project for two years. As Graham said, "I didn't think he'd be able to do the whole thing."

There was a lot of cheering, singing and happiness-dancing in chairs and on the field.

But mainly there were 70,000 people. They moved around a lot. Always orderly. They cheered so frequently, long and hard it was 10:45 before the first night was over.

Bill Bright was the last speaker. Dr. Bright, founder and president of Campus Crusade, started speaking around 10:00 — four hours after most of the crowd had first come into the stadium. He invited the crowd to help change the world, to follow Jesus.

I was still sitting near the cross on the goal line, but the late hour had forced many of the original group to seek out their friends in advance to avoid missing connections. I looked at the cross and noticed something.

There were now only two small single lines forming the "touchdown cross." Twelve kids across and two down. Proportionally, the cross was no longer correct.

I scooted over across the Astro Turf and sat down at the bottom of the cross.

I looked over at Sgt. Randolph. He was still smiling.

Then, there was an invitation to receive Christ, and thousands did. Afterwards, the gigantic crowd patiently and quietly filed out — many of the sections singing songs, a little more quietly now, as they shuffled out the aisles and exits.

Down on the field, I got up to leave. I passed Patrolman Hatchel on the way out.

I stopped.

"Do you think this is a greater event than the Dallas Cowboys winning the World Championship of football this year?"

"I really do. I really mean it."

NIXON WIRES BEST WISHES TO EXPLO

"No nation or people can remain materially strong if it becomes spiritually weak," President Richard Nixon stated in a telegram greeting to Explo delegates here June 16.

Citing the devotion of early pioneers, the Chief Executive said their "courage, persistence and ingenuity all played a part in ... past successes, but they would have been useless without an underlying faith."

His "best wishes and prayers" were with the delegates, he said in the 215-word telegram.

EMOTIONALISM

by REV. RALPH HEYNEN,
Pine Rest Christian Hospital Chaplain.

I'd like to talk to you about emotionalism, because I believe there seems to be a surge of emotionalism in our land. People are all talking about feelings as though this were the most important thing in life. It is true in a religious way, and there is a good deal of stress on highly emotional charged aspects of the religious life. The Jesus movement, for example, stresses the strong influence of feelings. Much of this is also done in the psychologist's and psychiatrist's offices, in an institution such as ours, the question is often asked, "How do you feel about it?" It's not so much an emphasis on what people think or what people have done, but how do they feel about this. I'd like to talk about this for a little bit, for I feel there are two sides to this — there's a good side and there is also a side that is filled with much danger. Much of our life is lived by how we feel rather than what we know or believe. Emotions do play a large part in all of our daily lives. In every little detail, the attitude which we take, in our relationships, the approach we take towards others and towards our work, these are all colored by our feelings, and even a lot of our thinking is influenced by our emotions. Dr. Stanley Jones writes somewhere, and I think somewhat facetiously, "5% of the people think, 5% think that they think, and the rest would rather die than think." Now this is an over-statement, but it implies that a lot of what people call thinking is not really thinking but is feeling, because a lot of people are thinking with their feelings and emotions rather than with their minds.

Our reactions to others are influenced by whether we like the person or not. That salesman, or sales lady whom we like can do a better job of selling us something than someone that we don't like. A school teacher who is well liked is far more successful in her teaching. A minister who is well liked seems to be far more popular even though what he says is not much more important than what another man might say. If we don't like a person we are suspicious and we often think the worst of him. Now this is childish. Children live by their feelings. A little child doesn't have the capacity to reason things out. Some people remain children that way, they continue to live on an immature level. They continue to think on an immature basis; even an education doesn't change this necessarily. There are some people who are highly educated but who do not escape prejudices, maladjustments, emotional upsets, because an informed mind does not necessarily mean a mature emotional life. Possibly some day our educational systems will begin to train not only the intellectual but also the emotional self. For a mature man is not someone who has crammed his head full of facts, but someone who can think without emotional bias. The intellect must be integrated into an orderly way into the rest of life.

I'd like to mention a few examples of what I consider to be emotional thinking. Here's a woman who has lost a loved one, months have past and she still lives with her grief. Instead of seeking for inner healing she harms her own health, she bothers the rest of the people about her, she has depressive thoughts so that she doesn't adjust well to life. Her feelings have taken over, her whole life is controlled by her grief. Here's a man who lives with strong sexual drives. He allows his life to be controlled by the boiler room instead of the upper room. He is the slave to his own desires and ruins his life. He knows the folly of such a life, but he's ruled by his feelings instead of what he is thinking. Here's a home that is torn apart by bickering and strife. There are arguments and a lot of quarreling. Both husband and wife know that this is making a mess of their family, but they allow the childish and immaturity to control instead of their knowledge. There are a lot of people in connection with the race question that are controlled by feelings; they don't like a person because of the fact that they once met a person of that same color who they didn't like, and so they put them all into the same bracket and they're all condemned because of the one person. That's emotional thinking.

Now religion also relies to a large extent on the emotional side of life. We think that when people know the right they will also do what is right, but this isn't true. Right conduct requires the blending of the feelings, and the mind into a mature spiritual life that requires a seasoned kind of faith. Now here I feel that in religion it would be dangerous to take an overly intellectual approach. True faith requires both knowledge and feelings blended into a beautiful unity which we call an experiential knowledge. I like the definition of faith as being both knowledge and trust, and the trust part is, of course, emotional — it is feeling. In our religious life I think there is a danger today that we're becoming filled with a sense of emotionalism. There's room for healthy feelings in religion; there's room for healthy emotions, in fact the loftiest emotions are religious ones, but when we are carried away by our feelings, when we allow our feelings to rule completely, when people say, "I don't care what the Bible says, this is what I feel," or, "I don't care what the doctrine of the church might be, this is my feeling;" I think we're on dangerous territory when we do this, because we slip into emotionalism rather than a healthy use of our feelings.

Our feelings must be the motivating force of our Christian life, they are the driving force but they don't stand all by themselves, because pure emotionalism has no value whatsoever. You've got to go a bit deeper than that, you've got to stretch out into life in a broader way, and find also that it has practical meaning. It's like the love between husband and wife. Now he can be constantly telling how much he loves her and that he is just absolutely crazy about her, and all this sort of thing, but if it doesn't drive him to go out and work so that he can make a living for her, if his love doesn't mean that he wants to be with her, or that he wants to make a good home, what kind of love is this? I often meet couples that fight like cats and dogs at home and yet they will tell you "We do love each other." I sometimes wonder what kind of love this is; it's almost a bit humorous sometimes when a wife or husband will say something terribly mean to each other and then he'll say, "Isn't that right, honey?"

It's so ridiculous when we get over into the element of emotions alone. Now I grant you and I know that the tendency has often been that we have denied our feelings. We get angry, and people will say, "What are you angry about?" and we say, "I'm not really angry." We deny our inner angers, we deny our hostilities. For this reason often in our hospital or in dealing with people with emotional problems we have to bring their feelings to the foreground, we have to bring out their anger because they can't live in a healthy way with that kind of spirit. Hostility or feelings of guilt can destroy a person's life, can kill a person. When it becomes emotionalism which means that we have feelings just for feelings' sake, we are really not constructively and creatively facing life. This is not mature living, because we need a balance between the emotional and intellectual and the practical. These three must blend themselves together. We must not allow ourselves to be completely controlled by feelings. Bring your feelings under control of some of the higher powers of the soul, of the conscience, the will, our faith, our trust in God, and then we can live in a healthy way with our feelings. The feelings must not be in the driver's seat, but they must be that part of us which gives us a warm and tender view of life, for this leads us from emotionalism to a healthy sense of emotion.

OUR THOUGHT FOR TODAY: It is important for us to lift our soul towards the lovely things of life, to rest the mind in the beauty of God's creation. There are certain things that only the image bearer of God can truly enjoy, and in it all our souls will be enriched, our hearts will be refreshed, our minds will be at ease, and in the beauty we will see the God of beauty.

News Briefs

FIVE DUTCH PASTORS VOLUNTEER 'FREEZE' ON SALARY

(Grand Rapids) Five pastors of the Reformed Church in Veenendaal, The Netherlands recently offered to have their salaries or pensions frozen at their present level. This is their contribution to combat the rising costs of living. The classis (presbytery) under which the Veenendaal church resorts decided to apply the proposal to the entire classis. At least one other classis in the area is taking the same proposal under consideration.

Reaction to the pastors' move has generally been favorable. Prof. Herman Ridderbos, commenting in Gereformeerd Weekblad said that the initiative of the five pastors might just move persons in other institutions also to follow the example and thus an impact would be made to halt the inflation spiral. (RES)

LA HORA DE LA REFORMA GOES ON T.V.

(Grand Rapids) *La Hora de la Reforma*, the Spanish program of the Christian Reformed Church, recently was introduced to the world of TV. Mr. George Pugh, a missionary in Ripon, California, writes: "The First Christian Reformed Church of Ripon for many years has used the taped messages for radio broadcasts as a part of its ministry to the Spanish-speaking population of this area. They are aired over station KLOC of Nodesto with a potential audience of about 125,000 listeners and a probable audience of about 50,000.

"About a year ago, the management took a three-hour block of radio time and included it in the Spanish TV program. It included *La Hora de la Reforma*, which is highly esteemed by the management of the station and well received by the public."

★

L.A.E.C. TO PRODUCE REFORMED LITERATURE IN SPANISH

(Grand Rapids) These letters stand for a new Latin American Educational Committee (Liga Para Avaneg De Estodios Cristianos). The new organization "is busy translating and putting into print books and articles of a principal nature that deal with the Christian's social and political calling in modern society. LAEC would make the Reformed confession more real by demonstrating the direct meaningfulness of Scripture for dimensions of life other than ecclesiastical-theological."

The introduction brochure declares that "LAEC intends to immigrate to Latin America as soon as several of its members have prepared themselves sufficiently academically in order to serve as representatives of Reformed thought." The secretary of LAEC is Mr. John Roberts, Box 6151, Grand Rapids, Mich. 49506. (RES)

ON THE ROAD TO EKRON

(Continued from page 1)

When shall they ever learn? "God bestowed on his son the name above all names, that at the name of Jesus every knee should bow — in heaven, on earth, and in the depths — and every tongue confess, 'Jesus Christ is Lord', to the glory of God the Father".

"Man of God, this is the king's command: Come down at once"! It is nothing else than the ongoing struggle to dethrone the Lord of heaven and earth. The beast out of the sea opening its mouth against God, and his son Jesus Christ: he is no creator, he is no provider and he is no ruler. Across the world wherever people are busy with whatever people do, you can hear it: "Man of God, come down at once". On your television you can see it, on your radio you can hear it: "Man of God, come down at once" In the theatre, in literature, in the schools and universities of our lands, in the marketplace, and on the sidewalks of our street Pilate's soldiers make their reappearance: they strip him, dress him in a scarlet mantle, press a crown of thorns on his head, fall on their knees and mock him — Hail the Lord of the universe —, out of our way we want to get to Ekron and crown the lord of flies. People of God, young old, and middleaged we must ever examine the spirits of the time and see whether they are of God.

Let us be aware, in our text we see it again, it is shown in so many places in the Bible — the road to Ekron is figuratively and literally a dead-end street. It is the flightpath of the moth straight into the flame of a burning candle. The fire of God's holiness still burns brightly, and trespassing has deadly consequences. "It is a fearful thing to fall into the hands of a living God". (Hebrews 10: 31) "Make no mistake about this: God is not to be fooled: a man reaps what he sows". (Galatians 6:7)

Let the word of God remind us this evening, and let us remind each other that it is the task of the people of God to go into all nations and erect once more the detour sign on the road to Ekron. We must make it known that the god of Ekron, Baal-zebub, is no more than a lord of the flies, impotent, and unable to give life. In obedience to the name above all names, in obedience to Christ who is Lord of the universe, and in compassion for our fellowmen we must let it be known that not the lord of the flies is heir to this universe, but that Jesus Christ the Lord of heaven and earth reigns with power and might. That He is the way. That in Him is life.

Let us in our generation raise the signs on the road to Ekron: "Dead-end street",
"Detour",
"Watch for the falling fire of God's offended holiness",
"Jesus Christ is Lord".

May God bless our part in Key '73, the Evangelism Thrust program, and may He install by the grace of His Spirit in us the obedience to Him, and the compassion for others, so that once more with force and power the message may be passed on: Jesus Christ is Lord to the glory of God the Father.

At one time there shall be the angel standing upon the sea and the earth, and lift up his hand to heaven, and declare solemnly that there shall be no more time. (Revelation 10:6) The night is far spent and the day is at hand. There is still time to point the way.

It is the way of repentence. Look at, and listen to the third captain: "Man of God I Pray thee, let my life, and the life of these fifty thy servants be precious in thy sight".

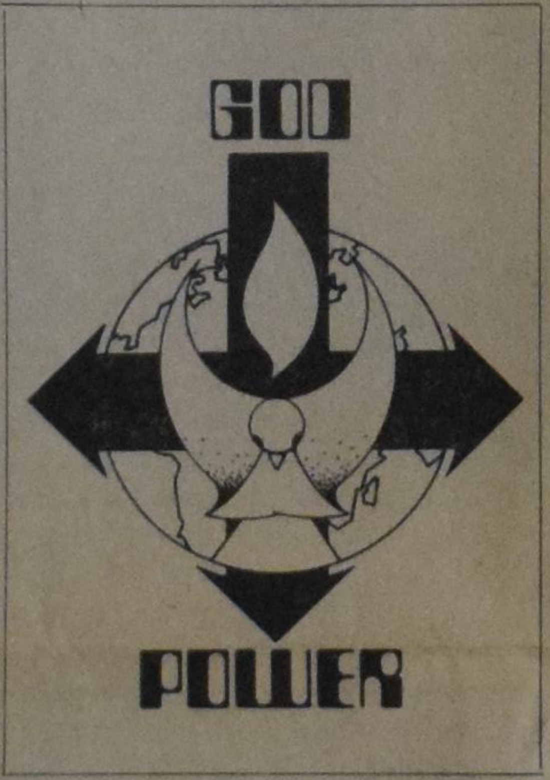
Let the knee bow, and the tongue confess that Jesus Christ is Lord to the glory of God the Father, and we have the promise of acceptance. Then we shall find a merciful Lord, who tells us that his yoke is easy, and his burden light. Gently he shall take his people by the hand and lead them from the road to Ekron on, to the way of life, life abundant, real life, joyful life, the life with God which is everlasting.

This day choose or choose anew whom you will serve: Baalzebub, the lord of the flies, or Jesus Christ exalted by the Almighty Creator of heaven and earth. While you choose, keep the cross of Jesus Christ before your eyes, and hear already the new song of the forever redeemed church, "Blessing and glory and wisdom, and thanksgiving, and honour and power and might be unto our God for ever and ever".

Be assured that no army of men can keep the road to Ekron open, Baalzebub, the lord of the flies, he shall deceive the nations no more, and the bottomless pit awaits him.

At the crossroad of your life, harden not your heart by turning to Ekron, but listen to the voice of God's reassurance as He invites you from the cross of Jesus Christ. Is there a God in this universe who reigns? Hallelujah, praise the Lord there is. Do we have to turn for our life-and-death question to Baalzebub, the lord of flies? Hallelujah, praise the Lord. NO. Jesus Christ is Lord to the glory of God the Father.

Ever and forever
Shall His Name endure
Long as suns continue
It shall stand secure
And in Him forever
All men shall be blest,
And all nations hail Him
King of kings confessed. Amen



FROM OTHER PRESSES

EVOLVING CITY

The Canadian government has been lax too long in its policy toward American draft resisters and deserters.

While Canada has become a haven for such types, Ottawa has refrained from taking any but most non-interventionary role in dealing with the situation that has seen countless numbers of these extremely unconscientious objectors to United States policy flow into this country in a clandestine and, basically cowardly, whatever their rationalizations, stream.

Although runaways are rather obviously difficult to keep track of — they wouldn't have it any other way — the figure is clearly in the tens of thousands.

While the trend which sees competent Canadians leaving for better-paying jobs in the U.S. is regularly assailed as a so-called brain drain, one suspects that the counterflow of draft dodgers and armed forces deserters, a gutless glut, is even more damaging to Canada, both in terms of our sense of national purpose and of practical economics.

There is no way of knowing how many Canadians are presently unemployed because a self-exiled American occupies what might be a Canadian's position, but one is clearly too many.

Those dodgers and deserters who have not been propagandized to the point of absolute disdain for any but a totalitarian Communist system most often adopt the stand that Canada is a free country as opposed to the one they have forsaken. They fail to take into account, however, that it is the American defence umbrella that maintains Canada's freedom and that the social system here is the same as that across the border.

Others turn Canada into a forum for their diatribes against the non-existent ogre of the fantasizing left most often referred to, in true Peking propaganda mill style, as "warmongering American imperialism.

The constructive contribution escapist horde makes to Canadian society amounts to zero, while the debilitating effect of the disease they carry is incalculable.

If the Canadian government assesses what beneficial potential prospective immigrants from Europe and other parts of the world offer this country, the least it can do is apply the same standards to those using Canadian territory as a refuge from their responsibilities in the U.S. One suspects the result would be an end to Canada's role as a hiding place for cop-out artists passing themselves off as advocates of peace and humanitarianism."

"The Daily News"
Prince Rupert, B.C.

Presbyterian Cooperative Work Pact in Mexico to End

(Presbyterian Journal) — Ten years after it proclaimed a new era of cooperation with overseas churches, the Presbyterian US Board of World Missions has set the stage for another policy in relation to sister denominations.

The board decided at its spring meeting in Nashville, Tenn., to "withdraw all missionary personnel and subsidy funds from the life of the National Presbyterian Church of Mexico, beginning in 1973."

The action does not commit the board to cease all work in the nation of Mexico, however. There is a 'general understanding' among personnel in the Mexican and United States churches that missionaries will continue to work south of the border.

None who continue there after the current cooperative agreement expires will be in a 'competing' work. The cooperative agreement has been in effect since shortly after the board's historic 1962 Montreat Consultation on World Missions. All programs and personnel in Mexico and other nations where the board had major interests were under the control of a committee made up of representatives of the national church and the board.

In Mexico, this cooperative committee includes personnel of the United Presbyterian Church USA and the Reformed Church in America as well as the Presbyterian Church US and the Mexican Presbyterians.

Representatives of the three denominations north of the border and the Mexican church drew up the withdrawal agreement at a January meeting in Mexico City. With minor revisions, it was adopted by the General Assembly of the National Presbyterian Church of Mexico in Veracruz during the first week of March.

Commissioners to the Mexican Assembly took eight hours to debate the change in relations. The board accepted the document, as amended in Veracruz, after only a few minutes of discussion.

The change in relationship is timed to coincide with the celebration of the Mexican denomination's centenary late in 1972.

In the document produced at the Mexico City meeting and approved at Veracruz, the mission boards express their satisfaction that the Mexican Church "has manifested its desire to take over all the responsibility in the direction, promotion and support of the National Presbyterian Church of Mexico," and the denomination "sincerely recognizes the contribution of inestimable value made by the cooperating churches during one century in this country."

The agreement leaves open the possibility that the Mexican Church may still request help for certain projects.

This poem has been written by a young mother who recently lost her mom. May these simple lines encourage those, who still have their parents, to exercise real love towards them while it is still possible.

MOM

I wonder why it happened
I couldn't even say goodbye,
Your time was fast in coming
It does no good to cry.

You had a load to carry here
None of us quite knew why
I would have requested one more year
Before you had to die.

But why prolong your suffering
God knew your time had come
I know, I shouldn't be weeping
Your life on earth was done.

There are many things I wish to change
But that chance has passed me by
You're living now with Jesus
So why sit here and cry

You knew how much I loved you
I should have let it show
But now you're gone, I'll miss you
I guess you'll never know.

I know now you're happy
You have found a place to rest
So I'll be happy for you
And God will do the rest.

Diane

HI NEIGHBOURS!

Sunday — a day of rest, and yet it can be a day so busy and hectic in a wonderful way, when all the family is together, perhaps with some of the children's friends. Enjoy each busy, noisy Sunday, for before you know it the Sundays are quiet, children are on their own. Then perhaps occasionally we really need a peaceful, quiet day, in order to reflect and be thankful for what we have had. There are many places where it is still so peaceful and quiet that it is like a refreshing rest. Beside a quiet river, away from crowds, a time of vacation in the woods, and if these places are not available just now, a walk to a cemetery. Morbid you say? Not at all. Where the engraved stones state: Rest in peace, it is peaceful. To some people this may appear a strange way to look at it, but to me it is one place where you can truly feel "at peace." There have been times when I brought a very troubled heart, almost a desperate heart even, but before leaving, the skies had cleared a bit to show me how close Heaven is. Loved ones don't seem very far away either. This is a personal feeling, perhaps not many people share these experiences.

In this world of electronics it is possible for many of us to see our loved ones on films, long after they have left us, either by moving far away or being taken by death. Sometimes a dear voice is heard again in our living room, when recordings are made, sent back and forth. How precious such items are.

For famous people it is sometimes possible to even see their loved one as he was in real life, reconstructed in one way or another. In Florida's new Disneyland there is a section devoted to history of the United States. Here the presidents of past and even present have been reconstructed in a fantastic way.

Woodrow Wilson stands close to John F. Kennedy, who is not too far from where Zachary Taylor is sitting or standing. By some unique way these figures appear to become alive. Their eyes and mouths move, they turn to each other as though in deep discussion. Main attraction at this "convention" is Abraham Lincoln delivering his Gettysburg Address.

How strange for the wives or widows of these men of later years, to be able to stand before this gathering and "see" and perhaps "hear" these men again.

We have come a long way since the famous show was the talk of the town in England, when over 200 years ago Madame Tussaud's wax works were transferred from Switzerland to France.

Perhaps some of you have been ab'e to see the wax museum in Niagara Falls. It is said to be very realistic and worthwhile too.

Madame Tussaud's wax works and Museum in London, England has had a very famous past. Originally the show was a private museum created by a Doctor Curtius. He had the unusual skill of modelling parts of the body and coloring them in such a natural way that he used them to illustrate some diseases and deformities which he had seen during his medical career.

The reproduction of limbs and organs of his patients became such a notable feature in medical circles that at the request of many he opened his home to the public and the wax works museum was begun. He branched his skill into making portraits of notable personalities.

In 1761 Dr. Curtius moved from Switzerland to France where he had more visitors and enjoyed a better income. His niece, Mrs. Marie Tussaud joined him in his work and she became famous after she was imprisoned during the French Revolution, receiving her release after she consented to model the severed heads of some notable aristocrats who had been beheaded on the guillotine. A sample of this gruesome work remains: the wax death-mask of King Louis XVI and his wife Marie Antoinette.

In 1802 Madame Tussaud escaped from France and brought some of the choicest pieces of her collection with her to England. When she died in 1850 her descendents continued the show and developed it to the extent that it now occupies a whole block in a special building.

Fire destroyed much of the museum in 1925 but with the saving of plaster casts, the figures were reconstructed once again. A tremendous amount of work goes into each figure. The plaster used is a special type of material which only the Ministry of Health and Madame Tussaud's staff are allowed to use. The heads and hands are modelled in plaster first, then cast in wax, tinted to the right color. The hair is implanted hair by hair, four ounces of this material is required for each head, and the shade is carefully matched with that of the original.

The body is made from plaster on a wooden and metal structure and the clothing, often actual clothing obtained from the model, is fitted on the figure.

It takes about four months to produce each figure to the satisfaction of the staff. President Truman was one of the people who presented the show with one of his own suits.

Utmost care is given to all figures to maintain them in the best appearance possible.

Every day at about 6:30 a.m., four or five of the figures are removed from their stands, the heads and hands are washed and removed, the hair shampooed, reset, tinted anew and by ten o'clock with fresh linen the figures are restored to their original position. Each figure is inspected every day, thoroughly dusted, clothing brushed, and shoes shined. Cleanliness and order are one of the main concerns of the staff.

Besides famous figures of notable reputation the Museum also has a special section for infamous persons. The "Chamber of Horrors" is suitably located in the basement of the building, the atmosphere being enhanced by subdued lighting. This specially reserved section displays some of the greatest criminals of the world.

Much of the clothing worn by the criminals is that actually worn by them and bought from their relatives.

So are some of the props, such as a bath in which a man called Smith drowned several of his wives for their money. It is called the "Brides in the Bath" Case.

The original guillotine on display was bought for Madam Tussaud from the last owner, executioner Clement Sanson for $1100.00. It ended the life of many members of the finest and best French families.

Much is done by the living to keep history "alive" for passing generations. How much of his story is hidden behind the markers in our innumerable cemeteries. Perhaps this is a depressing subject. If I have depressed you my dear neighbour, I am sorry, but whether we are immortalized in Madame Tussaud's Museum or have very simple marker to designate our last resting place, if we have lived in God's peace while we had life, we shall surely rest in peace hereafter, and that is a comforting thought.

Greetings from
Your neighbour

Het Bisdom Roermond Roert zijn Mond

door DR. REMKES KOOISTRA

Het is al wel lang geleden dat we onze lezers beloofden nog een tweede artikeltje te wijden aan het bezoek dat we — mijn vrouw en ik — rond Pinksteren l.l. aan Nederland mochten brengen. Ik wilde U namelijk nog iets vertellen over de beroering van het bisdom Roermond, waarbij we zijdelings betrokken werden door Valkenburg te bezoeken ongeveer ten tijde van het hoogtepunt van het konflikt.

Aangezien wij in de Christian Reformed Church — en in de meeste andere Reformed churches net zo goed — lid zijn van een kerk, die van konflikt tot konflikt voortgaat, zijn we als vanzelf geïnteresseerd in de konflikten in andere kerken. In Nederland zijn de Gereformeerde en Hervormde Kerk zeer levendig betrokken bij de strijd in de Roomse Katholieke kerk, omdat zich tussen deze drie kerken gedurende de laatste jaren een sterke ecumenische samenwerking heeft ontwikkeld. De vraag is natuurlijk hoe de troebelen in het Roermondse bisdom en in de Nederlandse kerkprovincie van de Rooms Katholieke kerk die ecumenische verhouding en vriendschapsbanden zullen beïnvloeden op de lange duur. Maar laten we eerst even teruggaan in de geschiedenis en proberen bij het begin te beginnen.

De Nederlandse Kerkprovincie en het bisdom Roermond

Het is langzamerhand aan allen wel bekend dat Paus Paulus VI ongerust was over de veranderingen die tijdens zijn voorganger Paus Johannes XXIII hadden plaatsgegrepen en over de koers die door het tweede Vatikaans Koncilie was bepleit. Paus Paulus is duidelijk de weg van de reaktie opgegaan. Zo wil hij de hierarchie versterken en de demokratische ontwikkeling in de kerk sterk beperken.

In dit streven voelt de heilige Vader zich niet alleen bedreigd door sommige Duitse theologen, maar vooral ook door de gehele Nederlandse kerkprovincie. Daarom staat hij kritisch tegenover aanbevelingen voor benoemingen die hem uit Nederland worden toegezonden. Tot tweemaal toe heeft de Paus de aanbevelingen voor een bisschop naast zich neergelegd en een ander benoemd; iemand, die geacht werd onverdeeld trouw te zijn aan de heilige Stoel.

In Rotterdam werd Simonis benoemd en later Gijsen in Riermond. Geen van beide benoemingen waren Kardinaal Alfrink bepaald welgevallig. Maar de Paus ontbood hem naar Rome om deel te nemen aan de bisschopwijding van Gijsen. De Kardinaal had er niet veel oren naar. Hij stuurde zelfs nog een telegram naar de heilige Vader om te vragen of zijn aanwezigheid nu wel beslist nodig was. Maar het mocht hem niet baten. Hij moest komen . . . en kwam.

De voorganger van de nieuwe bisschop Gijsen, Monseigneur (afgekort Mgr.) Moors — met wie het bisdom zeer gelukkig was — zei voor de regionale radio: "Het heeft mij pijn gedaan te moeten ervaren dat men niet voldoende vertrouwen in ons bisdom bleek te hebben om de bisschopswijding van Mgr. Gijsen te doen plaats vinden in een kathedraal en op de datum die in overleg met de nuntiatuur was vastgesteld . . ."

De situatie is dus zo: de Paus wel geen inspraak en hij benoemt autokratisch een bisschop die geen inspraak wil en die autokratisch priesters benoemt, die geen inspraak willen van de parochie en de "leken". De Paus wil kadavergehoorzaamheid.

Geen wonder dat het verzet tegen de nieuwe bisschop al op gang kwam voordat hij nog met zijn werk begon. Zo ondertekenden een aantal vooraanstaande Limburgse intellectuelen een "leken-oproep" in **Tijd en Taak** van 17 februari 1972, waarin o.a. gezegd wordt: "Als het recht van de paus om bisschoppen te benoemen op deze wijze uitgeoefend wordt, wordt onze kerk ongeloofwaardig." Dit is een felle reaktie. Deze uitspraak was als het donkere wolkje aan de horizon na een drukkende dag, dat een zwaar onweer voorspelt. Nu, de storm is inderdaad losgebarsten.

Gijsen of High-sen

Wie is die tragische figuur, die Dr. Gijsen, die bisschop werd tegen de wens van een ieder behalve de Paus?

Dr. J. M. Gijsen woonde rustig — als rektor — in een bejaardentehuis en, zoals je dat kunt verwachten, de rektor was geen vooruitstrevend man, maar konservatief, rechtlijnig en een man van vertikaal gezag. Van hem is de uitspraak: "Priesters zijn het verlengstuk van de bisschop."

Gijsen heeft het ambt niet begeerd. Maar nu hij bisschop is geworden, is hij zich van zijn ambt terdege bewust. Hij zegt ervan: "Ik zie mijn benoeming als een afkeuring van het pastorale beleid in Nederland door Rome. Aan de intentie (bedoeling) van die benoeming moet ik trouw blijven, wil ik mijzelf niet verloochenen."

Dit betekent dus dat Gijsen zichzelf beschouwt als een verlengstuk van de paus, zoals hij de priesters ziet als een verlengstuk van zichzelf. Uit zijn bisschoppelijk bestuur van nog slechts enkele maanden blijkt zonneklaar dat hij van deze gedragslijn met geen duimbreed is afgeweken. Hij heeft aan verzoeken tot matiging, aan de pressie van velen, aan dikwijls dringende argumentatie van gelijken en ondergeschikten geen gehoor gegeven.

Het gevolg is geweest dat hij veel bekendheid heeft verkregen. Hij heeft het klaargespeeld in **Time magazine** van 24 juni met foto en al in de rubriek Religion te verschijnen. Het artikeltje eindigt met een woord van Gijsen zelf, waarin hij zegt: "Als de Paus mij zou vertellen, 'Knaap, jij hebt er een grote bende van gemaakt' en mij zou ontslaan, dan verzeker ik U dat ik onze lieve Heer op mijn blote knieën zou danken dat hij mij van deze baan verlost heeft."

Zeer nuchter laat de **Time**-redakteur daarop echter volgen: "Van alle mogelijke oplossingen lijkt dit wel de minst waarschijnlijke."

Sommigen rapporteren dat de bisschop een zenuw-inzinking nabij is, maar we kunnen er zeker van zijn dat hij stellig gehandhaafd zal worden, als is het met wat meer rust.

Time suggereeert dat Gijzen ongeveer uitgesproken wordt in het Nederlands als High-sen. Het is misschien niet helemaal korrekt, maar wel merkwaardig gevonden, want ongetwijfeld hebben we de indruk dat deze Gijs(en) wel high (hoog) in de boom zit.

Gijsen kan niet hijsen

Als we nu op het beleid van de nieuwe bisschop letten, dan zien we een aantal besluiten die in zijn bisdom Roermond slechts beroering en verontwaardiging tengevolge konden hebben.

De Kroniek Binnenland van het blad **Tenminste**, een Maandblad voor informatie en gesprek over de verhouding Reformatie/Rome, vermeldt vier van zulke "beleidsfouten".

1. Direct na zijn ambtsaanvaarding ontsloeg hij zijn vroegere superieuren, de beide vikarissengeneraal Mgr. E. Beel en Mgr. P. Van Odijk en hij benoemde in hun plaats zijn geestverwant A. Castermans, die rektor was van het ziekenhuis **De Goddelijke Voorzienigheid** in Sittard. Hij deed dit omdat hij een homogeen bestuur wenste in zijn bisdom. Hij zegt dan dat hij de fout van kollega Simonis in Rotterdam wil vermijden, die nog teveel van progressieven afhankelijk is.

2. Hij benoemt een pater Gevonden tot zijn particulier sekretaris, hoewel Gevonden geen toestemming had verkregen van de Overste van zijn Orde.

3. Toen de Rooms Katholieke minister een wetsvoorstel verdedigde waarin een mogelijkheid tot **abortus provocatus** wordt opengelaten, zei bisschop Gijsen over de minister: ". . . een katholieke politikus die aan het totstandkomen van een abortus-wet meewerkt, mag zich niet langer katholiek noemen" en van de zaak zelf zei hij: ". . . zulk een abortus is altijd moord. Als een minderjarig meisje door een psychopaat verkracht wordt en zwanger wordt, moet zij dit dragen als een kruis van onze lieve Heer."

In antwoord daarop zei een van de twee priesters in de Tweede Kamer, het PvdA-lid David van Ooyen:"

"Wanneer dergelijke ongenuanceerde uitspraken met betrekking tot katholieken en de abortus-wetgeving zich in de toekomst zouden herhalen, vrees ik dat vele katholieken, die oprecht trachten een leven te leiden volgens de beginselen van het evangelie, het zelfs als een eer gaan beschouwen niet langer als katholiek te worden aangemerkt, wanneer katholiekzijn zou inhouden dat men even intolerant, ongenuanceerd en dogmatisch zou moeten denken als dr. Gijsen."

We kunnen de bezorgdheid van de bisschoppen t.a.v. het legaliseren van de **abortus provocatus** in gevallen waarin geen direkt gevaar bestaat voor het leven en de gezondheid van de moeder, delen, maar dit geeft hem nog niet het recht zich met een soort van banvloek te richten tot Rooms Katholieke gezagsdragers, die wellicht een andere mening zijn toegedaan.

4. De nieuwe bisschop toont niet het minste begrip voor priesters voor wie het ongetrouwd zijn te moeilijk wordt. De kerk had sommige gehuwde priesters nog in dienst gehouden, bijv. door ze onderwijs te laten geven, maar bisschop Gijsen had zijn oordeel klaar: "Priesters die huwen moeten wat anders gaan doen." Het Roomse blad **De Tijd** noemde hem daarom "Roomser dan de Paus".

(Slot volgende week.)

IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren. en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door CORNELIUS LAMBREGTSE

(51)

Moejane's gezin is nog groter dan het hunne. Op Fransje's vraag of er guust zijn van zijn leeftijd waar hij dus mee spelen kan, antwoordt Moeder dat het jongste kind nog iets ouder is dan Fransje, en dat dit een meisje is. Vlak boven haar is een jongen die een paar jaar ouder is. Die zal dus wel in school zijn. Maar omdat het zo'n verre wandeling is, zal de school wel haast uitgaan tegen de tijd dat ze ginds aankomen.

Fransje heeft ondertussen genoeg dingen om zijn aandacht bij te bepalen. Telkens rent hij als een dartel hondje heen en weer en op en neer langs de vlakke kant van de dijk. Dan komt hij even bij Moeder terug om haar de een of andere vondst te laten zien, of om ergens een verklaring voor te vragen. Moeder zegt dat hij niet zo vliegen moet, want dan zal hij doodmoe worden. Het is nog een heel eind voor ze er zijn. Maar hij verzekert haar dat hij helemaal niet moe is. Kijk eens hoe hard hij vliegen kan! Weg is hij weer, achter een boom langs tot helemaal bij de sloot onder aan de dijk.

Het gras is hier niet lang, omdat de dijk klaarblijkelijk gebruikt wordt als weidegrond voor koeien. Hij heeft nog wel geen koeien gezien, maar wel wat ze overal achter laten. Hij mag wel oppassen met zijn gevlieg dat hij niet in zo'n bruin-groene pannekoek terecht komt. Hij is eigenlijk op zoek naar schatten — bloemen, meikevers, en vogelnestjes. Maar bloemen zijn er niet veel. Daar hebben de koeien wel voor gezorgd. Alleen maar de paarse bloemen van bossen stekels, waar de koeien niet van moeten hebben. Maar daar moet Fransje ook niets van hebben. Die gemene dingen hebben zulke venijnige stekels — net naalden. En de enkele meidoornstruiken die hier en daar tussen de hoge bomen staan, leveren niets anders op dan schrammen op zijn handen. Maar hij heeft in elk geval al twee meikevers thuis — een die hij zelf gevangen heeft, een paar dagen geleden, toen hij 's avonds met de jongens mee mocht, en een die Kees hem gegeven heeft van zijn overvloed, zodat hij nu een bakker en een meulenaer heeft. En dat hij geen vogelnestjes vindt, bevreemdt hem niet. De vogeltjes zijn natuurlijk bang van die grote logge koeien die met hun grote poten hun nestje zo maar kapot zouden kunnen trappen.

Ze zijn nu recht tegenover de boerderij waar Vader en de jongens werken. De schuur steekt met zijn grijze rug boven het bomeneiland van de boomgaard uit. Het dak van het huis is nauwelijks te zien, want dat gaat schuil achter een geweldig grote boom aan deze kant van het eiland. Fransje wil weten wat dat toch voor een boom is. Als dat een appel- of pereboom is, wat zullen daar dan wel een hoop vruchten aan hangen. Maar Moeder zegt dat het een okkernotenboom is. Daar Fransje niet weet wat okkernoten zijn, interesseert het hem verder niet.

Hij laat zijn ogen over de velden glijden om te zien of hij Vader en de jongens niet ontdekken kan. Maar die zijn nergens te bespeuren. Die zijn zeker aan de andere kant van de schuur aan het werk. Het is maar goed dat er zulk een grote afstand tussen hen en de boerderij ligt, een afstand die geleidelijk groter wordt, waar de dijk zich in een schuine lijn voortzet tot waar hij in de verte een andere dijk kruist. Norma kan hem zodoende onmogelijk zien hier. Fransje vraagt zich af waar dat monster op het ogenblik uithangt. Die zal wel ergens in een schuilhoekje liggen loeren of er geen kleine guust op de boerderij komen, zodat hij hen net zo gemeen bijten kan als hij hem gedaan heeft.

Terwijl hij zo zijn ogen over de wijde akkers laat gaan, ziet hij in de verte reeds het water van het Hontegat liggen blikkeren in de zon. Dat roept levendige herinneringen op aan het heerlijke boottochtje met de boer, en aan de kronkelende palingen. Meteen is hij gereed er heen te hollen. Hij tuimelt de steile kant van de dijk af, kruipt op zijn buik onder het prikkeldraad door, en zet het op een lopen over een der harde wagensporen onder aan de dijk. Moeder roept hem bezorgd na niet te dicht bij het water te gaan. Hij volgt de diepe watergang tot die zich aan de overkant in de brede mond van het Hontegat verliest. Verderop zijn weer enige waterhoentjes druk in en uit het oeverriet aan het roeien. Ook nu weer houdt het midden van het watervlak een stuk blauwe hemel tegen zijn boezem.

Moeder heeft gezegd niet te dicht bij het water te komen, maar de verleiding is wel sterk. Hoe graag zou hij weer over die zilveren spiegel glijden in de boot van de boer. Maar hoezeer het water ook lokt, hij staat gevangen op de wal. Zouden de palingen tot helemaal bij de kant komen? Hij tuurt doordringend in het water aan zijn voeten, maar zijn ogen ontdekken niets dan een scheefgetrokken spiegelbeeld van een klein jongetje dat op zijn hoofd tegen een eindeloos diepe hemelvloer staat. De trage rimpels van het zacht bewegende water geven de indruk dat zijn lichaam aarzelende vliegbewegingen maakt. Een vreemde gedachte welt in hem op. Als de hemel eens beneden was, in plaats van boven, dan kon hij zich gewoon laten vallen, en dan zou hij zo naar de hemel zeilen. Dan zou hij ook meteen te weten kunnen komen hoe die mysterieuze hemelzolder, die zo glad en zo blauw is, er uitziet. Zou daar dan een valle zijn, die voor hem opengedaan zou worden? Als de Here wist dat Fransje daar plat op zijn buik lag te wachten om binnen gelaten te worden, dan zou Hij hem toch stellig niet meer wegsturen, nu hem niets meer van de hemel en Hem scheidde dan die dunne glazuren wand?

Fransje is zo verdiept in zijn mijmeringen dat hij niet eens gehoord heeft dat Moeder reeds twee maal zijn naam geroepen heeft. Dat is eigenlijk geen wonder, want het is ook niet tot hem doorgedrongen dat er tegen de achtergrond van zijn gedachten een gestadig gekrijs gaande was, dat hij onbewust met geweld op een afstand gehouden heeft, omdat hij tot achter de wand van die diepe hemelkuil wilde dringen. Maar nu Moeders stem heel nadrukkelijk en met een overtoon van ongerustheid zijn naam roept, keert hij zich met een ruk om. Hij ziet haar geliefde gestalte hoog boven zich op de dijk staan. De friemelende schaduw van de bladeren glijdt heen en weer over haar sneeuwwitte muts en haar zacht gelaat. De zon ontsteekt een blikkerend zonnevlammetje op een van haar gouden stukken. Fransje maakt echter nog geen aanstalten om naar haar toe te gaan. Maar Moeder weet daar wel raad op. Ze zegt: Fransje, ei-je aal die veugelnissen a ezien? Ik wete een ièlen ôop groate veugelnissen te zitten.

Waer? wil Fransje weten.

Kom mae es ier, dan za'k ze je wè es anwiezen.

Binnen enkele seconden staat hij naast haar, en dan wijst ze schuin voor zich uit naar boven in de hoge kruinen der olmen. Nu pas dringt het vreemde gekrijs tot zijn bewustzijn door. Met grote ogen staart hij naar het vreemde schouwspel in de verte. Er is een gestadig geklap van grote grijze vleugels en een druk heen en weer gevlieg van de ene tak naar de andere. Er is ook iets vreemds aan de hand met die bomen. Die zijn helemaal kaal en de takken zien er uit of iemand ze met een kalkborstel bewerkt heeft — niet netjes, zoals Moeder de bedsteemuren wit, maar ruw en slordig, alsof de kalk er met grote spetters tegenaan gekwakt is. Een boomstam ziet er zowaar uit alsof er een hele emmer kalk langs gegoten is.

Fransje wil er heen lopen om dat vreemde schouwspel van dichterbij te bekijken, maar Moeder houdt hem tegen. Dae kumme nie vlak onder gaen staen, zegt ze, want dan worren me net zo vuul as die bômen. Fransje begrijpt niet wat Moeder bedoelt en wil zich uit haar greep rukken. Maar Moeder houdt hem stevig bij zijn schouder, en voert hem mee langs de vlakke kant tot onder aan de dijk. Daar vervolgen ze langzaam hun weg, tot ze vlak tegenover de kolonie zijn.

Wat bin dat voe groate veugels?

Dat bin reigers, antwoordt Moeder. Die kommen ier ieder jaer der nist bouwen en der jonge uutbroen. Hij heeft zoveel vragen te stellen dat hij niet weet waar te beginnen. Wat zou hij graag eens in die grote, ruwe nesten kijken, als hij tenminste durfde en kon. Maar daar is geen sprake van. Zijn ogen lopen langs de lange rechte stammen die als pilaren uit de dijk rijzen. Zelfs de ladder thuis zou nog veel te kort zijn. Maar al zou hij ze kunnen bereiken, hij betwijfelt zeer of hij de moed zou hebben zich tussen die grote zwaaivleugels en dat rauwe gekrijs te begeven.

Maar waarom kruipen al die vogels zo dicht bij elkaar, en waarom maken ze hun nest niet onder de veilige bescherming van een dicht loverdak? De regen kan zo maar op hun eieren en jongen storten. Die ruwe, slordige nesten hebben niets gemeen met het solide, nette kleinduimpjesnest of zijn eigen ledikantje.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

WERK

Het bestuderen van een kindertekening is vaak de moeite waard. Vooral als men op de details let. Een hand is meestal niet meer dan vijf strepen. Een boom doorgaans niet anders dan een verzameling stokken. Een raam in een huis mist alle verhoudingen. Meestal is het wel mogelijk te ontdekken wat het kind heeft willen witdrukken, en als zodanig heeft de tekening waarde, maar het woord "tekening" is eigenlijk veel te veel voor het product.

Zo ongeveer moet God, met eerbied gesproken, zien wat wij mensen doen. Zelfs wat wij in oprechtheid voor Hem doen, kan Hij moeilijk anders zien dan als een kindertekening. Er mankeert zo ontzettend veel aan. de juiste verhoudingen zijn zoek, het perspectief ontbreekt, het hele geval harmonieert niet.

Dit zo te zeggen is geen zelfonderschatting. Dit is de werkelijkheid van menselijke prestaties. Er is echt niet veel reden om trots te zijn als wij wat wij doen eens zouden kunnen zien zoals God het ziet.

Daar denken wij speciaal aan als het Labour Day is, — dag van de arbeid. Nu hebben wij niet het oog op het werk van de christelijke vakbeweging. Zeker, die vakbeweging dwingt respekt af. Er wordt op dit terrein een gigantische strijd gestreden — vaak in eenzaamheid — en er worden grote offers voor gebracht. Maar daar denken wij nu op dit moment niet aan. Onze gedachten bepalen zich meer tot de arbeid van de enkeling, wiens gebed het is dat zijn of haar werk "Godsdienst" mag zijn.

Wij hebben het vaak gehoord, dat je godsdienst niet beperkt moet zijn tot de Zondag, maar dat de rest van de week daar ook in betrokken moet zijn. Dat is volkomen waar, maar hoe moet je daar mee aan? Hoe moet je daar mee aan als je dag in dag uit aan een lopende band staat, of als je de was voor een groot gezin moet doen? Hoe moet je daar mee aan als je ergens werkt, dat helemaal niet in lijn is met wat je kent en wat je zou kunnen, of als je weet dat je een goede moeder zou zijn en je blijft kinderloos? Hoe moet je werk dan "Godsdienst" zijn?

Dit zijn problemen waar geen enkele organisatie iets aan kan doen maar die op het leven van de individu heel sterk kunnen inwerken.

Er zijn heel wat mensen. die op deze wijze met een probleem worstelen, waar een ander geen weet van heeft. Ook die mensen hebben "Labour Day", maar ze weten niet goed wat ze er mee aan moeten. Zij doen erg hun best om tekening in hun leven te krijgen, maar het resultaat is een tekening van een kind van de eerste klas.

Kan zo'n leven dan toch Gods-dienst zijn, dienst aan de HERE?

Inderdaad, dat kan. Iemand die de Heiland persoonlijk kent, legt die tekening aan Hem voor. En dit is het wonder, dat de Heiland die tekening neemt en er mee naar Zijn Vader gaat. En als Jezus die tekening brengt, slaat de Vader de handen ineen: (in gedachten kan ik het de Vader horen zeggn) wat mooi! wat prachtig!

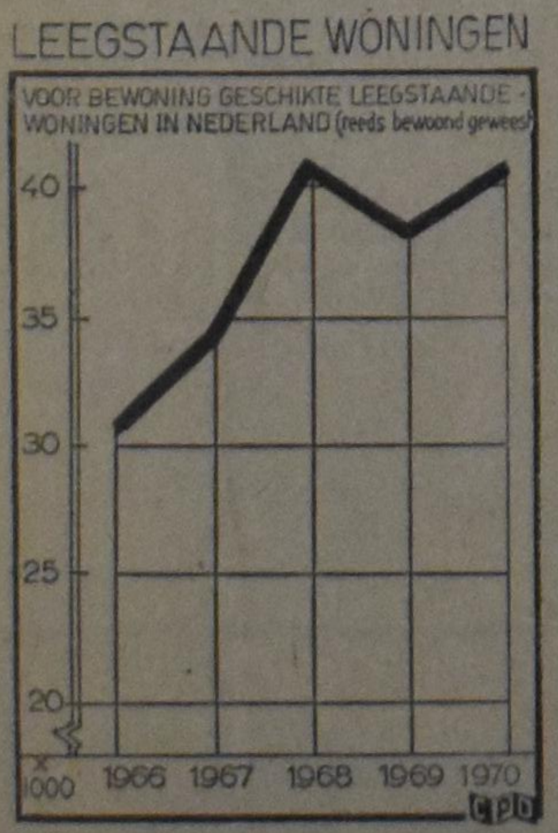
Op deze wijze is Abraham's geloof hem tot rechtvaardigheid gerekend. En als U van meer mensen wilt horen, wier tekening door God geroemd is geworden, moet U Hebreeën 11 lezen. Daar staan ze op een rij!

In Jezus Christus is er geen mens wiens leven of wiens werk een mislukking is.

D.F.

Een stad als Nijmegen staat leeg

Ondanks de woningnood staan in Nederland nogal wat woningen leeg en dan gaat het niet om nieuwbouwwoningen maar om reeds bewoond geweest zijnde huizen. In de grafiek wordt een overzich gegeven van de toename aan leegstaande woningen (1971 is nog niet bekend).



Het aantal lege woningen is dermate groot dat een stad als Nijmegen er in gehuisvest zou kunnen worden.

In 1970 bleken er van de circa 40.000 reeds bewoond geweest zijnde woningen bijna 16.000 stuks vier maanden of langer leeg te staan. De reden waarom de woningen leeg staan heeft tal van oorzaken. In de eerste plaats is de woningnood niet over heel ons land gelijk, soms heeft een gemeente geen woningnood. Voorts zijn de redenen o.a.: wachten op verbouwing; geen belangstelling; te duur; bezwaren tegen de ligging, etc.

De meeste leegstaande woningen zijn te vinden in Zuid- en Noord-Holland. In heel Nederland stonden totaal in steden van minstens 100.000 inwoners in 1970 ongeveer 16.700 woningen (bewoond geweest) leeg, waarvan ca. 5000 reeds vier maanden of langer.

EDMONTON

'N STIK-BUTER YNJE BRY!

Snein, de 9de fan Haeimoanne, sil wol ien fan de dagen wêze, dy't troch de Friezen, dy't hjar yn Edmonton en omkriten ta wenjen set hawwe, it **bêst** ûnthâlden wurde sil. En Friezen binne hjir planteit, **dat** die doe wol bliken!

Alles ware harren yn'e kaert, hwant om 'n fryske tsjerketsjinst hâlde te kinnen, moat der oan trije bitingsten foldien wêze: 'n dumny, dy't Frysk preekje kin en wôl, in tsjerkfol taharkers en'n dak boppe de holle, hwant hageprékerswaer is't hjoed-de-dei net faek-en-folle en yn sokke saken kin men better mar wis wêze.

Wel, de dûmny (Ds. J. Hellinga fan Orange City) útfanhûze hjir en woe ek wol preekje; de harkers wiene der by de rûs, mar in tsjerke wie it hytste hangizer; wy hiene lykwols in tige warbre kommisje dy't mei faesje út ein sette. Mei 'n âld ponkjestôk as angel smieten hja it snoer yn't earste-it-bêste fiskpoeltje, mar it bleau dêr by bare-byt (dat hat men sa mei hurde wyn). De kommisje liet dêrom de moedfearren net hingje, mar goaide de fryske wjirm daliks yn in oare dobbe en . . . hja bieten daliks fûl ta. De koarte hier koe dus mar yngean. En doe't it safier wie . . . waerd de kommisje biskamme, hwant de roai hie sa'n foech oardel-hûndert west, mar . . . hja kamen yn kloften opsetten en mei 'n pûr best sin, dat wie elk oan te sjen. En by eintsje-bislút wiene der skraechwurk sechstel-hûndert en da's oars hwat as'n bytsje. En hokker minsken wiene fansels earst? It pear út Calgary; 300 miles it bloed **rydt** sokke tiden, dêr't it net gean kin. Mar datselde bloed **krûpt ek**, dêr't net gean kin, hwant doe't de tsjerke út wie seagen myn eagen ek in jonge man, dy't in skoftsje lyn net mear wiste, dat 'n "nickel" alearen in 'stûr' wie, mar hy wie der dochs . . .

En de man, dy't altiten miende, dat it Frysk net **hilligernôch** wie foar de 'preekstoel', mar allinne gaedlik foar de keukenstoel, wie der DOCHS en tinkt der nou wis-en-siker oars oer. Dat mist net!! De preek wie bitsjinning fan it WURD, sûnder folle omhael, yn sljocht-en-rjocht-frysk oer Ruth 1:22 en sá foardroegen, dat de sprekwurdelike 'spjelden' it fallen forgeaten, hoe is't nou yn'e tsjerke mooglik, mar 't is de wiere warheid. En . . . ek dit is in kunst: de dûmny sei krekt efkes earder 'amen' as de harkers.

Ik ornearje: elkenien, dy't dit meimakke, sil sizze "dit smakket mear-ich!" Sille wy't dêr dan mar op hâlde?

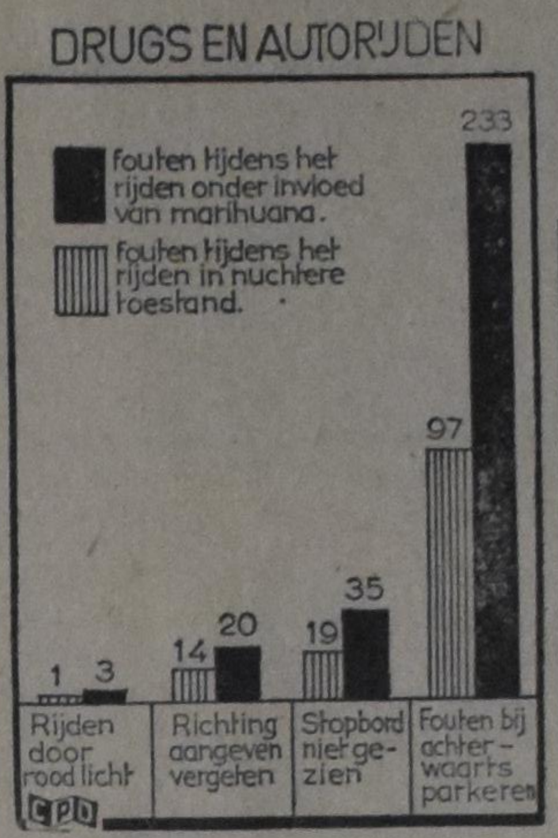
Oant de oare kears yn '73.

W.

P.S. Wy forgeaten noch yn ús forslach, dat Frou Kuipers út Nederlân, dy't hjir útfanhûze by har folk, foardroech de beide moaije gedichten fan Fedde Schurer: 'RUTH' en 'DE TSIEN FAMMEN'.

W.

Note: We have accepted this brief article in Frisian by way of exception. It is not the intention to con.inue with articles in the Frisian language, because many readers cannot read it and because of technical difficulties in typesetting. — Editor.



ONDERZOEK DRUGS EN VERKEERSHANDELINGEN

De drugafdeling van het Westduitse Bundesgesundheitsamtes heeft onderzoekingen gedaan naar het verkeersgedrag van automobilisten onder invloed van marijuana. Voor dat doel werd een speciaal parcours uitgezet waarin onverwachte moeilijke verkeerssituaties waren opgenomen. Vrijwilligers reden het parcours eerst in nuchtere toestand en daarna onder invloed van marijuana. Van het optredende verschil in gedragspatroon werden studies gemaakt. Uit de grafiek blijkt dat er een afwijkend gedrag viel te constateren bij de automobilisten die onder invloed van marijuana reden. Hun verkeerde handelingen in het moeilijke parcours overtroffen de fouten die zij maakten toen het trajekt in nuchtere toestand werd gereden, zie grafiek. Hoe moeilijker de verkeerssituatie, hoe meer fouten er gemaakt werden door de "Marijuana-rijders". In verhouding nam daarbij hun foutenpercentage veel sneller toe als bij de nuchtere rijders.

IK NIET . . . MAAR HIJ

Ds. J. Overduin.

184 bladz. J. H. Kok, Kampen.

Dit is een mooi boek; fris en boeiend geschreven.

Eigenlijk is het een bundel, waarin een aantal preken zijn omgewerkt en uitgewerkt en in de **werkelijkheid van het hedendaagse** leven gezet zijn; zeer actueel, maar daarbij gezond-gereformeerd. Gaarne voldoe ik aan het verzoek van de redactie om er een artikel over te schrijven.

De auteur is de bekende predikant **Ds. J. Overduin, die meer** dan 40 jaar in alle hoeken van ons oude vaderland het Woord des Heren op zijn eigen bizondere wijze bediend heeft. Hij is een medewerker en vroeger hoofdredacteur van het 'Centraal Weekblad der gereformeerde kerken in Nederland', dat ook aan deze kant van de Oceaan door velen gelezen word.; in zijn artikelen heeft hij altijd een wijze en bekwame leiding aan het kerkelijke leven gegeven. Daarbij heeft hij steeds geprobeerd om geen propaganda voor nieuwe ideeën of bepaalde groeperingen te maken en om niet in de richting van uitersten te gaan waardoor het woord 'polarizing' in onze kring ontstaan is.

De titel spreekt ons onmiddellijk toe.

Daarmee heeft de schrijver middenin de roos geschoten; met name in deze ik-middelpuntige en mens-middelpuntige tijd, waarin door velen aan het Woord van God en aan de God van dat Woord verachtelijk een plaats wordt ontzegd. De schrijver richt zich echter met die titel speciaal tot de mensen der kerk; immers, wij mogen aan beide zijden van de Oceaan nooit vergeten (door die machtige visie van Calvijn op de Schrift, waardoor onze Calvinistische kerken in karakter en leer en identiteit van vele andere kerken verschillen), dat 't in onze religie uiteindelijk niet allereerst om onszelf of om onze ziel of om ons leven en onze gezondheid en zelfs niet allereerst eenzijdig om onze zaligheid gaat, maar of GOD tot Zijn eer komt; want Godsdienst is dienst van God, uit Wie en door Wie en tot Wie **alle dingen zijn.** Of om deze gedachte met een klinkende klankspeling in de Engelse taal uit te drukken: vele mensen hebben het oog (eye) wel op allerlei dingen gericht, maar daarin zijn ze in de meeste gevallen een "I-specialist" . . .

Er is bovendien nog een andere reden waarom de titel ons toespreekt.

Ik denk hier aan de oorsprong en het wezen van ons geloof; ook daarbij moet het "ik" uit het centrum worden gedrukt en God in het middelpunt worden geplaatst met zijn vrije genade in Christus. Hij is het, die altijd het initiatief neemt en ons uit verkiezende liefde **laat** geloven in Zijn Woord.

Natuurlijk is er een menselijke verantwoordelijkheid ten aanzien van Gods roeping, maar evenals bij onze zaligheid ligt de oorsprong van ons geloof ten diepste in het eeuwig Welbehagen (zelfs het Zelfwelbehagen) van God en het heeft als eerste bedoeling de verheerlijking van God — zie de volgorde in de engelenzang bij Christus' geboorte; deze stelling kan worden doorgetrokken tot en met in de hemel, waar eveneens niet de mens maar God in het middelpunt staat (Openb. 7:10). In verband met deze dingen verwijst de schrijver terecht in zijn boek naar die bekende woorden uit de Bijbel: wij hebben Hem lief omdat Hij ons eerst heeft liefgehad en daarbij tekent hij aan dat een gelovig mens die God liefheeft in verbazing moet uitroepen: **Hij** kent mij!

Dit geldt eveneens voor de instandhouding van ons geloof bij tegenslag of twijfel of ziekte of zonde of zorgen; in zulke tijden probeert het geloof zich vast te houden aan God, maar in de grond van de zaak is het een vastgehouden worden **door** God — ons vasthouden ligt in Gods vasthouden vast. De schrijver drukt dit op zijn manier uit met de woorden: "het is nooit wat **ik** doe, maar wat **God** doet en gedaan heeft", waaraan hij toevoegt dat de leer in het leven moet worden beleefd en dat God ook een handicap inschakelt voor de komst van Zijn Rijk zodat alle dingen medewerken ten goede; bovendien is Zijn genade ons altijd genoeg (zie p. 51-65).

De inhoud van dit boek, waaruit hierboven reeds enkele citaten zijn gegeven, is niet zwaarwichtig of droog-dogmatisch en ook niet sentimenteel-subjectief, maar begrijpelijk en nuchter en bemoedigend en bovenal gebaseerd op de Heilige Schrift; de auteur laat ons telkens de blijheid en zekerheid van het Evangelie zien, waarbij de ondertoon en boventoon in zijn beschouwingen is: in het Kruis zal 'k eeuwig roemen en Zijn Naam moet eer ontvangen . . .

In de verschillende hoofdstukken wordt een goed-doordachte exegese van enkele teksten gegeven, met toepassing op het persoonlijk geloof en op de kerken der Reformatie, die tegenwoordig in de storm van allerlei vernieuwingen en veranderingen staan; daarbij onthoudt hij zich van extremisme en stokpaardjesrijderij en eveneens van het beïnvloed worden door de opvattingen van secten, waarmee het Calvinisme in de loop der eeuwen op gespannen voet heeft gestaan.

Bizonder mooi is zijn hoofdstuk over de sleutel der kennis der Heilige Schrift en zijn parafrase op de geschiedenis van de gevangenbewaarder in Filippi en van de nodiging tot de koninklijke bruiloft. In deze gedeelten en in de andere hoofdstukken blijft hij een bedienaar van het goddelijke Woord; hij predikt, getrouw aan zijn titel, de mens niet, maar Christus. Immers, een preek die Christus niet als Heer en Heiland in het centrum zet, maar die mensmiddelpuntig of eenzijdig sociaal of moralistisch gericht is, kan misschien wel heel interessant zijn, maar is in de grond van de zaak geen bediening des Woord. De schrijver zegt op p. 26 met Paulus: indien ik mensen wil behagen, zo ben ik geen dienstknecht van Christus, waarbij hij verder aantekent: ook Jezus heeft de waarheid niet verkwanseld voor de schotel linzenmoes van de populariteit bij de schare.

Onder het lezen blijkt telkens dat Ds. O. op allerlei practische vragen grondig ingaat en vervolgens dat hij bij de benadering van het moderne theologische denken Calvinist wil zijn; reeds op de eerste 18 bladzijden verwijst hij drie maal naar Calvijn, hetgeen ons toespreekt als lezers van ons blad dat als naam heeft 'Calvinist-Contact'.

In de beoordeling van deze bundel zou ook nog op de puntige en pittige stijl kunnen worden gewezen, b.v. in zinnen als: "wij zijn vaak meer theoloogjes dan gelovigen" en "het faillissement van de mens begon direct toen hij als God wilde zijn" en "we moeten vooral geen theologische knollen voor citroenen verkopen" (p. 59).

Al met al kan dit boek, waarvan de vlag van de titel volkomen de lading van de inhoud dekt, van harte worden aanbevolen.

Tot de vele leeronderzoekende lieden in ons werelddeel, die met een variant op een bekende tekst wel eens lichtelijk en nog vaker laatdunkend laten horen: 'kan uit Nederland nog iets goeds voortkomen?', zou ik willen zeggen: hier is het — neem en lees.

Rev. D. J. Scholten.

DIE MIJNS HARTE VREDE ZIJT . . .

Die mijns harte vrede zijt,
en de eenig ware ruste,
reine bron van klare lusten,
zuiv're zon van zaligheid —
Laat mij willen en niet willen
wat Gij wilt en niet en wilt,
blijde gaande door het stille
leven in Uw vree verstild.
Buiten U is niets dan strijd,
niets dan moeiten, niet dan
zorgen —
Laat mij, in Uw rust geborgen
Slapen gaan in eeuwigheid.

— Jacqueline E. van der Waals
(1868-1922)

The World Around Us

CORRUPTION IN THE SOVIET UNION

Corruption is present in varying degrees and forms in all but the most primitive societies. Our Western world certainly is not free from it nor immune to it. Nor is the Soviet Union. The national, regional and local press of the USSR contains myriad accounts of bribery, falsification of reports, party-state complicity in concealing corruption, misuse of public office and state funds, and patronage and nepotism in personnel appointments. The full story of the corruption in the USSR will never be fully known because most public accounts of corruption deal with misdeeds at regional or local levels and avoid mentioning of wrong doing at higher bureaucratic levels.

To define corruption is difficult. For the purpose of this article S. P. Huntington's definition will be used: "Corruption is behavior of public officials which deviates from accepted norms in order to serve private ends". Implicit in this definition is the fact that rules and norms differ in different societies and also tend to change over a period of time. What might be considered corrupt in the USSR therefore, might be thought quite normal in North America. This does not mean that the Russians have a higher sense of morality, but only that the societies are different and so are some of the norms.

The Soviet Union is a modern bureaucratic state, but the bureaucracy is limited because each department tends to be responsible only for the narrow range of policies assigned to it. In addition, many areas of administration still suffer from chronic inefficiency, poor staffing and organization, as well as lack of coordination among agencies that are interdependent. One large persistent problem is the inability of the bureaucracy to deliver industrial raw material supplies on time and in the required quantity and quality. In order to overcome these shortcomings and still meet their production targets, industrial managers resort to **blat** or to the intermediation of the **tolkach.**

The Russian expression **blat** refers to the use of personal influence to obtain favours to which a certain department, enterprise, or official is not legally or formally entitled. An industrial manager might try to get materials to which he is not entitled under the state plan, or he may try to be relieved of a difficult production quota. He may exert his influence based on friendship but more often it becomes a case of "you scratch my back and I'll scratch yours". The institution of the **tolkach** (or expediter) is also resorted to when the manager chooses to operate indirectly in achieving his ends.

In certain instances, corruption on a limited scale actually helps certain enterprises in the Soviet Union to obtain their required materials, to produce a better quality product, or to meet a deadline which would otherwise not be met because of bureaucratic inefficiency. The motivation to perfom corrupt acts in such instances stems from the interest and concern a manager may have to do a better job and thus help the over-all goal of the socialistic state.

That this type of corruption also creates problems is obvious. When a manager gets his production changed, his goods sent to another destination, or obtains additional materials, the planning agencies are thrown into even greater disorder and somewhere along the line another factory will not receive the goods assigned to it, will get it too late, or will get a different quality.

Another type of corruption has a much less positive character. There are still many shortages, especially of consumer goods, in the Soviet Union and this has created a black market in numerous items. A great many items are thus produced for the explicit purpose of being sold on the black market, while in other instances goods are smuggled out of factories and warehouses to be sold there. In addition, a "black-market bureaucracy" has sprung up as a result of the inability of the Soviet government to satisfy popular demand for services. Bribing public officials in order to get a certain permit or paper is not infrequent. For instance, a construction official in Pskov was found guilty of accepting a 200 ruble bribe (about 222 dollars) in order to assign company housing space to an individual out of turn.

A striking feature of most of the cases of Soviet corruption is that they involve members of the Communist Party. For **blat,** bribery, misappropriation, and other forms of corruption to be successful, there must be active assistance or acquiescence of others in its execution and in the evasion of detection or punishment. In theory, Communist Party members are supposed to be pure and idealistic, but in practise they prove all too human. The Soviet party has consistently attempted to prevent corruption and collusion among party and government officials, but the many checks and controls built into the system are not sufficient to prevent dishonesty. As in the case with the factory managers, sometimes the corruption is no more than cutting corners or bypassing red tape so that production can increase and be more efficient.

In many other instances, party members engage in corrupt activities for private gain, to help a friend, or simply allow it to happen because reporting it would mean a public trial, making enemies, and result in a possible official investigation of his own activities.

In the West we do not know all that is taking place in the Soviet Union. That there is corruption there in the lower echalons is certain, but this does not mean that it goes all the way to the top of the bureaucratic ladder. All evidence so far points to the fact that the national political leaders of the Soviet have not been affected by the disease, but it is also clear that they have not found methods that effectively can root out corruption. As one Kremlinologist put it, "It appears that corruption may be as integral to Soviet life as vodka and kasha."

J. J. Bout.

SIT DOWN



FROM THE DESK OF REV. J. D. TANGELDER

"Our churches have largely become reserves where their adherents retreat from the life and death battles against the forces of evil, having become slaves to their own passions and prisoners of their own learning. It involves all of us as we too, in many situations, become one-day Christians and six day pagans. Certainly to all intents and purposes we are limited to a Sunday gospel. We accept the formula and the values of enslavery and think they are good for us. We are in bondage to a sinful way of life — and this should not be" (Robert N. Thompson, M.P.)

'Labour strife and problems have been in the news and will be for a long time to come. Shortly our attention will be focussed on Labour Day. Workers 'across our country will be marching in support of the labour movement. Secularists will be speaking on the labour-management confrontation and strife based on a system of direct antagonism. Will evangelical Christians have a message on Labour Day, and will they be given a hearing?

When Wallace Speers wrote a few decades ago. for the American Magazine, an article entitled "Going to Work with God on Monday," he had no way of knowing how explosive the response would be. Letters poured in from all parts of the world, showing that the idea seemed novel. Fortunately the picture is changing. A Christian labour movement is now on the Canadian scene already for the last twenty years. The executive secretary of the Christian Labour Association of Canada explained in Ottawa to the Standing Committee on Labour, Manpower and Immigration that his organization is based on the belief that "all of life must be spent in the service of our maker and for the sake of our neighbour and we believe that should be done in obedience to what scriptures say about life and about man's task in creation. The movement is opposed to the philosophy of materialism, of bread and butter unionism, or of a ready cash unionism, or of all kinds of other isms which do not really approach the Biblical message for 'life.' The executive secretary said about his association: "We are not a revivalist organiation, we are an organization that in a very straightforward down - to - earth way seeks to apply these fundamental Christian principles to the workaday situation in which we find ourselves so that it becomes clearly evident that the Christian gospel does have its own message for these situations."

The liberating gospel is not meant for the "soul" only. The gospel directs itself to every area of living, including labour. The liberating gospel must be proclaimed as so many go on all their lives in appaling bondage, with their self-respect becoming less and less with each succeeding year. So man workers in our technological society feel like cogs in a machine, for the real meaning of work is lost.

Much of our present labour strife is due to the dollar and cents issues. You get the impression that a raise in pay automatically assures more happiness, more meaning to work. A worker shortchanges himself if he thinks of his work merely as a product to be sold to the highest bidder. Work and its value cannot be measured solely with a monetary yardstick. I want to take issue with the notion that more pay and shorter working hours are necessarily the sole good. True, most work in any modern industrialized society, far from seeming to be an adventure in God's creation, is felt to be boring. So many find no real challenge, no vision, no excitement in what they do for their daily living. Workers should try to evamp their workplaces in such a way that men can again meaningfully and joyfuly work eight hours a day. Let the worker see again that his task is a holy calling, a vocation.

A Christian who sees his work in the light of the gospel will have the sense of joy that comes through the knowledge, that as humble as he is, he is a co-labourer with the living God, helping minutely in creation. The Bible begins with the emphasis on God as worker in making the world, and then stresses the creation of man in God's own image. On Labour Day we must go beyond bread and butter issues. The joy and meaning of work should be recaptured lest men and women will become no more than economic tools. The Bible has a high view of work.

★

If God is the Worker, then men and women, in order to fulfill their potentialities, must be workers. too. They are sharing in creation when they develop a farm, paint a picture, build a home or polish a floor."

(Elton Trueblood)

Mormonism (2)

by REV. PETER BORGDORFF *)

In the first part of our series on Mormonism we saw how the Mormon faith got its start early in the last century. In this article we will discuss some of the basic doctrines of the Mormon Church, and this will demonstrate that they are not nearly as Christian as they are sometimes believed to be.

The Church of Jesus Christ of Latter Day Saints has no systematic theology, and its doctrines are somewhat difficult to comprehend. The discussion below, therefore, is to be read as a whole since the parts are inter-related. For the sake of clarity we shall follow the traditional reformed loci order which are: The Doctrine of God, The Doctrine of Man, The Doctrine of Christ, The Doctrine of Redemption, The Doctrine of the Church, and the Doctrine of **Last Things.**

The Doctrine of God

In any religion the understanding of who God is, influences all of the doctrines of that religion. This is also true of Mormonism. The two most significant points of the Mormon's understanding of God are: 1) that He progresses eternally, and 2) that He is physical.

God Progresses

Concerning the first point, the Mormons believe that everything in the universe is in motion, including God and man. God, for them, is not "the same yesterday, today, and forever" because He constantly progresses (changes). This teaching is popularized by the statement "what man now is, God once was. And what God now is, man can become". The immutibility of God is denied, and what is more, the LDS Church would say that the fact God is perfect in no way cancels the progression. The latter statement is important for the understanding of the Mormon's concept of God. Progression does not imply imperfection, but rather emphasizes a dynamic quality within the perfect. This unpredictable dynamic quality is further emphasized by the teaching that God has not fully revealed Himself, neither in the prophets, nor in His Son, but continues to do this through modern day revelations. These can only be received by the Mormon Prophet. Theoretically God could reveal some rather surprising things about himself, and Mormon teaching does not demand that previous revelation act as a norm. There are some commonly accepted limits about the nature of God, and what He might reveal, but no one is really sure whether the revelations known so far might be considerably altered in the future. Modern revelation can even contradict previous revelation. This is particularly so when the revelations concern the life-style of the people. At one time for example, it was quite alright for the Mormons to use tobacco and alcoholic beverages, though always in moderation. Not so today. Every member in good standing promises to give up any use of these, including coffee and tea. Changes of a more substantial nature are naturally fewer, but they do happen. One such example is the much talked about change concerning the stand of the church on negro membership. At present no negro male member can hold the priesthood in the church, and that is equivalent to saying "you may join the church, but you may not attend the worship services or do anything meaningful in congregational life". It has been widely rumored in the last year or two that a revelation is expected which will change the stand of the church in this matter. Even church authorities are hinting broadly that this no doubt will happen. This presents no problem for them with their understanding of God. He has simply changed His mind.

God is Physical

Concerning the second significant point, that God is physical, we make the following observations. It immediately rules out the Trinity, and the Mormons for that reason operate with a three-God concept. The Father is physical, as is the Son. The Holy Spirit, who does not figure prominently in Mormon theology, is non-physical as the name implies. The concept of a physical God leads the Mormon Church into some peculiar theology. The first thing it does is that it wipes out the distinction between the human and the divine. Either God is human, or all men are divine. It is hard to pin Mormonism down on this point, but the conclusion is inevitable. If "man now is what God once was", then there is no essential difference between God and man. Likewise, if "what God now is, man can become" is to be taken seriously, then either God is human, or man is essentially divine. The most accepted understanding among the members of the church is that God is to be understood as being a super-human. A more sophisticated way of saying this would go something like this: "God is the perfection of what it means to be a fully developed and desirable human person". This has real implication for the life-style of the Mormon people, but we will say more about this later.

The Doctrine of Man

The LDS Church teaches that man, prior to his physical birth, existed in a spirit world which God created. Since God is physical, these spirits, in order to become God-like (the Mormon understanding of salvation), needed physical bodies. God also wishes all men to be saved, and in order to make this possible, all of these souls will have to become physical, and thus be made in the image of God. God made the human race the agents in this plan of salvation, and thus bearing children is considered to be a redemptive act. This explains why Mormons tend to have larger than everage families, and as a group have opposed any form of birth control. Even polygamy (the having of more than one wife) was commonly practised by most Mormons for many years, and is still being practised by some, mainly for reasons of additional child bearing, and consequently being active in the redeeming of pre-created souls. It is commonly said that this must be extremely pleasing to God because now His wish of saving these souls can come true.

Becoming God-like

Every human person then, has the potential of becoming God-like. Success is assured if the principles of the Gospel are followed with diligence, though God will be the final judge whether a person has succeeded to the degree that he could have. There is no assurance of salvation for the Mormon in the same way that we talk of that assurance. When one depends on the perfect completed work of Jesus Christ, he can say "I **know** that my Redeemer lives". But when one's salvation depends on weighing our works in the balance of God's judgment, then we are playing by different rules, and assurance is necessarily lacking.

It makes good sense therefore, to strive to be God-like. If one were to succeed, the risk of being rejected would thereby be considerably reduced. But to pattern oneself after God requires a rather specific model, and the LDS Church compensates for that in the following way. As stated earlier, the average Mormon thinks of God as being some sort of super-human, or perhaps even better stated, a perfect-human.

A Perfect Human

A perfect human would have all of the following qualities: he'd be athletic, cultural, friendly, civic-minded, religious, a family man, honest, hardworking, and tall, dark, and handsome. The faithful Mormon patterns himself after these qualities, and how well he succeeds determines to a large extent how good a church member he is considered to be. This emphasis in the Mormon religion also accounts for the abundance of athletic facilities we have in Salt Lake City. These are not for professional sports, but for the development of the Mormon population. The Tabernacle Choir, and the Utah Symphony are other examples of this striving after excellence. This emphasis also explains why a relatively large number of LDS Church members are involved in all levels of political life, and why only good looking intelligent persons are selected to

(Continued on page 12)

DID YOU KNOW

TEMPLE TIME, a gospel broadcast of the Reformed Church of America, located 700 Ball Avenue, N.E., Grand Rapids, Michigan, began in July of 1945 broadcasting over two stations in Michigan with a potential of 250,000.

Today Temple Time is heard world-wide in seven languages on more than 340 stations, with a potential of one billion.

□

LITERATURE, Bibles and New Testaments, as well as a devotional guide, "Prayer Time", are distributed at the rate of 750,000 annually. Each year thousands of letters are received, among which are 30,000 in response to the Spanish language radio broadcasts.

□

JAPAN — Devaluation of the American dollar, states the Rev. Henry J. Evenhouse, Executive Secretary of the Christian Reformed Board of Foreign Missions in a newsletter, means that a Bible costs $1.30 instead of $1.10. Missionary budgets are not based on devaluation, and unless additional money for missions can be raised through free-will donations, the program in Japan will have to be cut back.

□

MIGRANTS come in numbers of 2500 annually to Michigan to pick cherries, apples, blueberries, peaches and sugar beets. Their annual income is an estimated $2500 per year per family. The Grand Rapids Area Council of Churches offers them help in the way of recreation, one of the best ways to release negative feelings toward the church, they find. The Council also helps in creating an atmosphere of fun and fellowship, care and sharing, prayer and worship. Laymen visit the migrant camps and live their Christianity together with the often lonely, restless, anxious and frustrated migrants.

□

FISH, and organization begun in Oxford, England, was brought to the U.S.A. by Robert L. Howell, a minister in Chicago. He used a commercial telephone answering service to provide help to people in need. Today, anyone needing help in a number of large cities, can call on the Fish line day or night, and will find someone answering. No sermons are preached, no literature is distributed, and no money is accepted. Fish provides first-aid emergency care, as an expression of the Holy Spirit through the people of the church. "When we answer a call we are only doing something already begun by Him. We do not have to feel compulsive about giving an unasked-of lecture on the faith to bring God in the picture too," Fish people say. "God is in it; somehow or other we are getting into it too!"



CONGRATUALIONS

On June 16, 1972, Mr. Ken VanderLaan, son of Mr. & Mrs. T. VanderLaan of Harkema (Fr.), Holland, took as his bride Miss Shirley Visser, daughter of Mr. & Mrs. C. Visser of Millgrove, Ont. The wedding took place in the Calvin Chr. Ref. Church of Dundas, Ont. Rev. Wm. Renkema officiated.

Church Unity and the Gospel of the Kingdom

(II)

by PAUL G. SCHROTENBOER

(3) Jesus and the Kingdom

Most of the discussion on the relation of the church to the world in the ecumenical literature has not been as fruitful as it might have been, we would suggest, because it has been like an attempt to construct a triangle with only two sides. That which has been lacking has been the biblical idea of the Kingdom of God. Church and world cannot be considered in their interrelations by themselves but must be seen in connection with the Kingdom of God.

A cursory study of the Gospel **of Matthew will show the crucial** importance of the idea of the Kingdom in the mind of Jesus who came to establish his church and who embodied the fullness of God's love for the world. To understand how the people of God are related to the world of men and the realm of nature we should understand the central significance of the Kingdom in the life of Jesus.

Matthew tells us that Jesus began his ministry by saying, "Repent for the Kingdom of heaven is at hand" (4:17). He then went about all Galilee teaching and preaching the Gospel of the Kingdom (4:23). When he delivered his Sermon on the Mount he said, "Blessed are those who are persecuted for righteousness sake, for theirs is the Kingdom of God" (5:10). After he delivered a young man from the control of a demon, he explained to the Pharisees what he had done by saying, "If I by the Spirit (Luke: finger) of God cast out demons, then is the Kingdom of God come unto you" (12:28). In the course of telling his stories (parables) of the Kingdom he explained that there would be an on-going conflict, for after the workers had sowed good seed in the field others sowed tares among the grain. The two kinds of plants would be left until the time of harvest, i.e., the end of the world.

When he was arraigned before Pilate, Jesus made a good confession and said, "You are right in saying I am a king, for to this end I came into the world, that I should bear witness to the truth" (John 18:37). He also explicitly told Pilate that his Kingdom was not of this world and therefore his disciples did not fight. But he added that Pilate would have no power at all over Jesus unless it were given him from above (John 19:11).

After Jesus rose from the dead he spent forty days teaching his disciples about the Kingdom of God (Acts 1:3). Just what the Kingdom was, finally penetrated the understandings of the apostle when the Holy Spirit was poured out on the people of God and He brought to the disciples' remembrance all that Jesus had taught.

As the apostles and the other disciples began to tell what had happened, they built a new community of believers who were all united in a very short and simple confession of faith: **Jesus is Lord.** That is, He is God Himself and He is the one who tells us what to do. Actually, already before Jesus had left them he declared that He had been given all power in the universe and that therefore they had to go into the entire world to make disciples of all men, to teach them all that He had commanded. This was the parting and standing order of the victorious King. By redeeming His people through his victory over the Evil One, by overcoming the world, Jesus became King over the world and was given all authority in heaven and on earth. Therefore in all things He must have the preeminence (Col. 1:18).

Without attempting to state the many implications of the idea of the Kingdom of God and of its corollary ,the Lordship of Christ, we would observe that Jesus the King has a concern, an overriding concern, a legitimate, well-earned concern both for the Church, the people he died for, and for the world, the creation which He in the beginning called into being as the Word of God. The inescapable conclusion we would draw from this observation is that the relation between the church and the world is not direct but via **Christ the King**.

Therefore, we see again, the world (all men and nature) is a legitimate and pressing concern for the people of God, the Church Jesus bought with His precious blood, because the world is a legitimate concern for Christ, who was God's Agent to reconcile the world (kosmos) to himself.

(4) The role of the church in the Kingdom

When we speak about the church we refer to a cultic gathering of people who meet for worship and fellowship and engage in a teaching and diaconal ministry to build believers in faith and to equip them for their service in society.

The church is a societal institution, not simply one among many, for it is **sui generis**, but nevertheless an institution that has assumed its own societal form. It is easily contrasted with society, is distinguished (more often separated) from the state and has a different sphere of operation than does the home and the school.

The Kingdom of God is His rule over the creation in Jesus Christ. It is a rule of grace and power in the lives of His people by whom he accomplishes His work in the world. In an extended sense it can also mean God's rule over those who do not bow to His will but never theless perform His purpose. It cannot be limited to any life zone, but is like leaven that penetrates the whole (societal) lump.

In the sense we use the terms church and Kingdom we should distinguish both from the people of God, that is the full company of the redeemed. The people of God are the agents by which His Kingdom comes (however slowly) in the world. These people, as they

(Continued on page 12)



THE ROYAL WINTER HORSE SHOW, one of the most colourful and exciting events of Canada's Royal Winter Fair in Toronto. Moffat Dunlop, a member of Canada's winning equestrian team takes his horse over a jump.

Let's Play Chess

Editor: Charlie Hess

FOR YOUR ENTERTAINMENT

Since this is the last irregular issue of Calvinist-Contact in the summer, I may use this opportunity to show you once more a famous ending which rose like a star in the chess history. A pretty and unexpected mate occurs in this witty miniature. Let's get at it without delay:

A. K. Sarytschev
Russia 1935



White to play and win.

Check the position on misprints:
White (4): K-K4 (Ke4), B-KR6 (Lh6), N-QB4 (Pc6) and P-QR5 (a5).
Black (3): K-K1 (Ke8), B-KB6 (Le3), N-QR7 (Pa2).

Solution: 1. P-R6 (a6), B-Q5 (Ld4). The P must be stopped! 2. KxB (Kd4:), N-N5 (Pb4); 3. P-R7 (a7), N-B3ch (Pc6 sch); 4. K-B5 (Kc5), NxP (Pa7:); 5. K-N6 (Kb6), N-QB1 ch (Pc8 sch); 6. K-B7 (Kc7). Now Black has only two squares for his Knight. He should save him. But 6. —, N-R2 (Pa7?); 7. N-R3 (Pa3) prevents the Knight from moving, while 8. B-K3 (Le3) would win the Knight and the game. So, Black saves the Knight by 6. —, N-K2 (Pe7), but who could ever expect that this would mean the end? Have a good look, if you might think you are mistaken. . . . 7. N-Q6 (Pd6) just MATE!

SOLUTIONS OF THE MAY PROBLEMS

488 (Leon-Martin)
1. N-Q6, thr. 2. N-N5ch, RxN; 3. NxR mate.
1. —, R(B)-QB4; 2. N(Q6)-N5ch, RxN; 3. NxBP mate.
2. N(Q4)-N5ch, RxN; 3. N-B4 mate.

489 (Authier)
1. P-K4, thr. 2. R-Q5 mate 1. —, PxP; 2. N-KB7 mate.
1. —, PxP e.p.; 2. P-KB4 mate.
alt. sol. (1 pt.): 1. N-KB7ch, KxP; 2. R-N6 mate.

490 (Leon-Martin)
1. K-KN6, thr. 2. Q-N7 or 2. Q-N mate.
1. —, N-KB1ch; 2. K-R6, B-K4; 3. QxN mate.
, N any; 3. Q-R7 mate.

491 (Isaeff)
1. Q-N7, thr. 2. QxPB7 mate.

DUTCH

488. 1. Pd6, dr. 2. Pb5 sch, Rb5:; 3. Pb5: mat.
1. —, T(7)c5; 2. P(6)b5 sch, Tb5:; 3. Pc2: mat.
2. P(4)b5 sch, Tb5:; 3. Pc4 mat.

489. 1. e4, dr. 2. Td5 mat. Nevenopl. 1. Pf7 sch, Ke6:; 3. Tb6 mat.

490. 1. Kg6, dr. 2. Dg7 of 2. Dh7: mat.
1. —, Pf8 sch; 2. Kh6, Le5; 3. Df8: mat.

491. 1. Dg7, dr. 2. Df7: mat.

THE MAY LADDER

Names	Problems & Points 488 (3)	489 (3)	490 (3)	491 (2)	Subtotal max.11	Prev. total	TOTAL
B. Dikland (I), Brockville, Ont.	3	1	1	2	7	82	89
H. R. Los (I), Windsor, Ont.	3	1	2	2	8	74	82
B. Kobes (III), London, Ont.	3	2	3	2	10	65	75
A. Bruinsma (III), Chatham, Ont.	3	2	3	2	10	51	61
H. Geerlof (I), Calgary, Alta.	3	0	3	2	8	52	60
J. H. G. VanderGeest, St. Thomas, Ont.	3	0	2	2	7	40	47
J. VanderWal, Pullman, Wash., USA	3	2	2	2	9	27	36
M. A. Dykshoorn, Escalon, Cal. USA	3	1	3	2	9	6	15
P. DeWeerd, Tottenham, Ont.	3	1	2	2	8	New! Welcome!	8

REMARKS

First I like to extend a happy welcome to our newcomer, Pete DeWeerd. More are coming. Others, who did not send in this time, will be on the next ladder. I wonder what the June ladder will look like, with not less than 15 points extra, made available in July. The present one is not bad: a score of 71%, although I anticipated a higher figure because none of the problems was very hard in my opinion.

CLASSIFIED ADS (Continued)

Our Lord is good and is everlasting; his constancy endures to all generations.

He sent us

MARLENE THEODORE

July 16, 1972. Born June 8, 1969.

Ps. 100:5.

Dr. & Mrs. J. Veenstra,
Breize, Jack Jr. and Robbie.

Drayton, Ont.

With thanks to God, the Creator and Giver of life, we announce the birth of our son

JEFFREY MILES

born on August 5, 1972.

A brother for Kenneth Jan and Brian Wayne.

Parents are
Harry and Joanne Boessenkool.

Lethbridge, Alta.

With much thankfulness to God, the Creator of Life, we joyfully announce the birth of a daughter and sister

MARIE JOANNE
(Mary-Jo)

August 14, 1972.

Herman & Betty VandeBurgt (née Guillaume).

Roland, Ian, Geoffrey & Mark.

What do you say now High River, Alta.!!

Engaged:

DINY STARING
and
JOHN KOMDEUR

D.V. on August 26, 1972.

59 Norfield Crescent,
Rexdale, Ontario.
9251 Yonge Street,
Thornhill, Ontario.

Mr. and Mrs. Geo. Fohkens wish to announce the forthcoming marriage of their daughter

JOHANNA JOSINA
to
RICHARD VRIESINGA

The wedding will take place D.V. on Sept. 1, 1972 at 5 p.m. in the Second Christian Reformed Church, Sarnia, Ontario.

Rev. M. Pool officiating.

Future address:
121 Sutton Street, Apt. 2,
Sarnia, Ont.

Mr. and Mrs. Jacob Quartel of Ilderton, Ont. are pleased to announce the forthcoming marriage of their daughter

PAULINE
to
Mr. EVERETT ZWIERS

son of Mr. and Mrs. H. Zwiers of London, Ont.

The wedding will take place D.V. on September 1, 1972 at 7:00 P.M. in Westmount Christian Reformed Church, Strathroy, Ont.

Future address:
1007 Adelaide St. N., Apt. 12,
London 24, Ont.

Mr. & Mrs. Peter Visscher of R.R. 1, Hay, Ont. are pleased to announce the forthcoming marriage of their daughter

MARY
to
Mr. JOHN VAN ES

son of Mr. John Van Es and the late Mrs. Van Es of Den Haag, The Netherlands.

The wedding will take place D.V. on Friday, September 1, 1972 at 7.30 p.m. in the Chr. Ref. Church, Exeter, Ont.

Rev. J. Roorda officiating.

Future address:
888 Development Drive,
Kingston, Ont.

Mr. and Mrs. Henry Joldersma of Hamilton, Ont. are pleased to announce the forthcoming marriage of their daughter

SYLVIA
to
HARRY NIEBOER

son of Mr. and Mrs. Albert Nieboer of Fenwick, Ont.

The wedding will take place on Saturday, September 9, 1972 at 4:00 p.m. in the Mount Hamilton Christian Reformed Church, Ont.

Rev. H. Mennega officiating.

Future address:
469 Thorold Rd. W.,
Welland, Ont.

See also
page 8 for
Classified Ads

Mr. and Mrs. W. de Hoog are pleased to announce the forthcoming marriage of their daughter

MARY ALWINA
to
Mr. HENK BOSMA

son of Mrs. A. Bosma of Hamilton, Ont.

The wedding will take place on the 15th of September, 1972 at 7:00 P.M. in the Mount Hamilton Christian Reformed Church; the Reverend Mr. Harry Menninga officiating.

Future address:
508 Mohawk Road East, Apt. 2-G,
Hamilton, Ontario.

Mr. and Mrs. John Verburg of R.R. 2, Blenheim like you to know that their youngest daughter

MARY COBY
and
DAN BAKER

eldest son of Mr. and Mrs. John Baker of Strathroy would like to get married, the Lord willing, on September 15, 1972 in the Chr. Ref. Church of Blenheim at 7:00 p.m.

Revs. G. Heersink and P. Schoon officiating.

Rijnsburg 1922 — Monkland 1972

Eben-Haezer
1 Sam. 7-12b.

On August 31, 1972, the Lord willing, we hope to celebrate with our dear parents and grandparents

CORNELIS HEEMSKERK
and
PRYNA HEEMSKERK-VAN DER VYVER

their 50th wedding anniversary.

It is our prayer that the Lord may continue to bless them, and keep them in His care.

Annie and Wim van den Hak,
Bloemendaal, Holland.
Lies and Bram Heemskerk,
Kitchener, Ont.
Elly and Cees Heemskerk,
Long Sault, Ont.
Henny and Dick Heemskerk,
Apple Hill, Ont.
Rie and Jan Vreman,
Chesterville, Ont.
Florence and Jack Heemskerk,
Monkland, Ont.
Ina and Tony Poel,
Toronto, Ont.
Patricia and Peter Heemskerk,
Victoria, B.C.

And 26 grandchildren.

R.R. # 1,
Monkland, Ont.

Grateful to the Lord we hope to celebrate on September 14, 1972 the 40th wedding anniversary of our parents and grandparents

JACOBUS J. VAN DAM
and
JOHANNA F. VAN DAM,
nee VAN DER MEIDEN

"Rejoice in the Lord alway, and again I say, rejoice."
Philippians 4:4.

Redcliff, Alberta:
John & Olga Van Dam,
Jim, Wynne, Joanne,
Robert, Ralph.
Medicine Hat, Alta.:
Johannes Van Dam.
Redcliff, Alberta:
Adrian & Kathleen Van Dam,
Rowena, Carl, Aleeta.
Medicine Hat, Alta.:
Jim & Helen Van Dam,
Steven & Tracey.
Toronto, Ont.:
Bill Van Dam & Winnie Henstra.
Medicine Hat, Alta.:
Alfred & Norma Van Dam.
Redcliff, Alberta:
Art Van Dam.
Edmonton, Alta.:
Ralph & Joanne Schweitzer,
Kimberley.

P.O. Box 46,
Redcliffe, Alta.

On September 2, 1972, it will be 35 years ago that our sister and brother-in-law

C. CASPER VANDERIET
and
CATHARINA W. VANDERIET

were united in marriage.

The Lord has blessed them richly and caused them to be a blessing for others.

O my soul, bless thou Jehovah,
All within me, bless His Name;
Bless Jehovah and forget not
All His mercies to proclaim.
He forgives all thy transgressions,
Heals thy sicknesses and pains;
He redeems thee from destruction,
And His love thy life sustains.

Amsterdam:
Mrs. M. S. Varenhorst.
Hamilton, Ont.:
Mr. & Mrs. D. Farenhorst.
Jenison, Mich.:
Mr. & Mrs. J. Veldman.

Nephews and nieces.

Donkerbroek — Telkwa, B.C.
1927 — 1972

With thankfulness to our Lord, we hope to celebrate on September 9, 1972, D.V., the 45th wedding anniversary of our parents and grandparents

JOHN BOONSTRA
and
GRIETJE BOONSTRA-BETTEN

Henry and Grace Duursma,
Telkwa, B.C.
Joe and Griet Boonstra,
Telkwa, B.C.
John and Carolyn Boonstra,
Edmonton, Alta.
Jake and Alice Duursma,
Vernon, B.C.
John and Leny Boonstra,
Telkwa, B.C.
Tony and Bonnie Boonstra,
St. Thomas, Ont.

and 35 grandchildren.

R.R. # 1,
Telkwa, B.C.

Open house: Monday, Sept. 11, from 1 p.m. to 5 p.m. and evening.

On August 28, 1972 we joyfully celebrated with our parents:

TJEERD HENSTRA
and
HELEN HENSTRA,
nee v. d. VEEN

the occasion of their 25th wedding anniversary.

We thank and praise our Lord for the rich blessings He has granted them. We pray that He may continue to bless them through His grace and keep them in His loving care.

Their grateful children:
Bart and Marianne Henstra,
Willowdale, Ontario.
Winnie Henstra,
Toronto, Ontario.

Home address:
87 Monkswood Crescent,
Newmarket, Ontario.

On Monday, September 4, 1972, the Lord willing, we hope to celebrate with our parents

ERNST FELS
and
HENDRIKA GEERTRUIDA FELS-SCHMIDT

their 25th wedding anniversary.

It is our prayer that the Lord will grant them many more happy years together.

Their grateful children:
Acton, Ont.:
Margaret and Andy Flokstra.
Brantford, Ont.:
Erna and Reynold.
Petra.
Robbie.

Harris Side Rd., R.R. # 1,
Brantford, Ont.

With gratitude to the Lord, we hope to celebrate on September 4, 1972, D.V., with our parents

CHRISTIAAN J. DUIKER
and
WILHELMINA DUIKER-GROENENDIJK

the occasion of their 25th wedding anniversary.

May the Lord who has so richly blessed them, continue to be their strength and happiness in the years ahead.

Gratefully:
Rink and Anne
Ria and John
Archie
Chris
Mary
Robbie
Nancy

150 Balaclava Rd.,
Rockwood, Ont.

The Lord took to Himself at the age of 90 years our beloved husband, father, grand- and greatgrandfather

Mr. PIETER A. WINTER,

formerly husband of G. H. Brunsting.

Roden, July 26, 1972.

L. Winter-Veldstra,
Roden, Holland.
A. G. Jager-Winter,
K. Jager,
Appingedam, Holland.
H. A. Winter,
J. Winter-Jager,
Brantford, Ont.
G. Kok-Winter,
A. R. Kok,
Jarvis, Ont.

Grand- and greatgrandchildren.

Rev. 14:13.

God took unto Himself our much loved husband and father

BRIAN J. TIMMER,

on August 2, 1972.

"God comforts those that mourn and believe in Him."

His wife Doreen.
Sons: Earl,
Darryl.

Funeral service was held in the Chr. Ref. Church of Chilliwack, B.C. Comforting minister was Rev. H. de Moor of Duncan, B.C.

On August 2nd, 1972 God in His wisdom called by way of an accident

BRIAN J. TIMMER,

our beloved son and brother home, to live with Him.

God moves in a mysterious way
His wonder to perform.
His purposes will ripen fast
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

His parents:
Mrs. & Mr. T. J. Timmer,
Saltair, B.C.,
R.R. 2, Ladysmith.
Hank and Anne,
Victoria, B.C.
Diane and Gerry,
Petersburg, Ont.
Simon and Gail,
Chemainus, B.C.
Nancy and Augy,
Duncan, B.C.
John, Sardis, B.C.
Co, Gary and Rene,
Saltair, B.C.

On donderdag 3 augustus 1972 is, na een geduldig gedragen lijden, in zijn Heer en Heiland ontslapen onze geliefde man en der kinderen zorgzame vader en papa

EKKE DE VRIES,

op de leeftijd van 39 jaar.

Na een gelukkige echtvereniging van ruim 12½ jaar.

John 11 vers 25 en 26.

Zijn diepbedroefde vrouw:
Dorothy De Vries-Branderhorst,
Lucan, Ont.

Kinderen:
Fenna.
Gerrie.
Margaret.
Anita.
Wilma.
Johny.
Elisabeth.

De begrafenis heeft plaats gehad op 7 augustus op de begraafplaats te Exeter, Ont.

On August 3, 1972 our Lord took unto Himself our son-in-law, brother-in-law and uncle

EKKE DE VRIES,

beloved husband of Dorothy De Vries (nee Branderhorst).

"We do not understand why, but we know that all things work together for good to them that love God, to them that are called according to His purpose."

The Branderhorst family.

"For to you is the promise and to your children . . ."
Acts 2:39.

May this promise of God comfort John & Jean Buit and their children on the sudden death of their son and brother.

WALTER,

at the age of 9.

Grandparents —
Mr. & Mrs. M. Buit,
Mr. & Mrs. H. J. te Hove
all of Blackfalds, Alta.
Uncles, aunts & cousins.

Zijn leven was Christus,
zijn sterven gewin.

Geheel onverwacht ging van ons heen mijn innig geliefde man, onze zorgzame vader en lieve opa

SIJTSE POSTMA,

echtgenoot van Trijntje Wielinga, op de leeftijd van 68 jaar.

Amsterdam:
T. Postma-Wielinga
Canada:
H. D. Postma
I. Postma-Veltman
en kinderen
Emmeloord:
T. Postma
E. J. Postma-de Visser
en kind
Oss:
J. A. Klop-Postma
J. A. Klop en kinderen
Amsterdam:
A. Postma

Amsterdam, (O.) 7 aug. 1972
Soembawastraat 2.
Corr. adres: Habsburgstraat 3, Oss.

De rouwdienst werd gehouden 11 augustus in de Gereformeerde kerk, N.O. Singel te Harlingen, de begrafenis op de algemene begraafplaats aldaar.

The Lord took unto Himself in His glory my beloved husband and our dear father

Mr. JOHAN BRAK,

at the age of 48.

"Ik zie een poort wijd open staan,
Waardoor 't licht komt stromen
Van 't kruis, waar 'k vrijlijk heen mag gaan
Om vrede te bekomen."

Our comfort is in Christ who was his Peace.
Ps. 125:2.

Nel Brak-VanEyk
John and Willy
Margaret and Dave
Edith
Martin
Judy
Erica

August 10, 1972.

Frankford, Ont., R.R. 1.

The consistory of the Ebenezer Christian Reformed Church of Trenton, Ont. expresses its sympathy with Mrs. Jo Brak and her children with the passing away of their dear husband and father,

Mr. JOHAN BRAK

With gratitude we remember the faithful labours of our brother as he served our congregation in the office of elder.

May the Lord comfort and bless the bereaved family.

The consistory of the Christian Reformed Church of Trenton, Ont.

August 10, 1972.

On Thursday, Aug. 3, 1972, the Lord took home our dearly beloved husband, father and grandfather

JOHN DIELEMAN,

in his 67th year.

John 14:1-4.

Mrs. Nellie Dieleman-de Feyter.
Edmonton, Alta.:
Abe and Betty Dieleman.
Waterdown, Ont.:
Nellie Biersteker-Dieleman.
Peter Biersteker.
At home:
Catherine E. Dieleman.
Six grandchildren.

Waterdown, Ont.,
116 Main St. S.

Op 17 augustus 1972 nam God vrij plotseling van onze zijde weg, onze geliefde en zeer zorgzame vdaer,

CASPER CORNELIS FAAS,

op de leeftijd van 57 jaar.

"Zalig zijn de dooden die in den Heere sterven, van nu aan. Ja, zegt de Geest, opdat zij rusten mogen van hunne arbeid; en hunne werken volgen met hen." - Opb. 14:13.

Wij treuren maar niet als degenen die geen hoop hebben.

Dresden:
Mrs. Wilma Faas.
Toronto:
Mr. Jack Faas.
Mrs. Jannet Faas-McGregor.
Windsor:
Mr. Andrew Faas.
Dresden:
Mr. Joe Faas.
Mr. John Faas.
Steward Faas.

De begrafenis heeft plaats gehad 21 augustus te Dresden, Ont.

507 Hughes Street,
Dresden, Ont.

The Married Couples' Club of the Dresden Christian Reformed Church expresses its sincere sympathy to our member, Mrs. Faas and her family, in the sudden passing away of their dear husband and father

CASPER FAAS

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that their works do follow them." (Rev. 14:13)

May God comfort the bereaved in their great loss.

August 17, 1972.

Dresden, Ont.

On Sunday morning, August 13, 1972, the Lord suddenly called to his eternal home

WIETZE WASSENAAR,

at the age of 62.

Beloved husband of
Sietske Wassenaar-van der Bij.

And dear father of
Peter and Joanne Wassenaar.

Louis and Sandra Wassenaar.

John Wassenaar and foster son Donald.

And 5 grandchildren.

"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made by hands, eternal in the heavens." 2 Cor. 5:1

The funeral took place on Wednesday, August 16, 1972 at 2:00 p.m. in the First Chr. Ref. Church of Thunder Bay with Rev. G. Corvers officiating.

R.R. #2 "F",
Thunder Bay, Ontario.

On August 15 and 16, 1972 the Lord in His wisdom called home, His children, and our dear friends

ARY and NELL BYSTERVELD,

67 and 65 years of age, due to a tragic accident, which also took the life of their nephew, Hans Koelet from Delft, Holland.

Romans 14:8.

John and Barbara Camfferman.

Pitt Meadows, B.C.

Church Unity

(Continued from page 10)

carry out God's will, do many different activities, both in the church and elsewhere.

The people of God, the citizens and agents of the Kingdom, have many ministries, one of which (a central and decisive one) is their ministry in church. Everywhere and always the people of God are called to service. The weekly periods of worship are for administering the Word of God to them, to equip them for service, to nurture, inspire and charge them for Kingdom work.

This central and decisive task of administering the Word by the church underscores the need for church unity. If there is to be unity anywhere, then it will surely have to be there, just because of the proclaiming-teaching function which the church has assumed. If there is no unity here, then where can unity be found? If the people of God cannot be of one mind and say the same thing (I Cor. 1:10) in the church, then we can hardly expect them to be united in any area of life. To be of one mind and say the same thing means as a minimum to have a confessional unity concerning the mighty acts of God in Jesus Christ and our place and task in the world.

The fact that the ministry of the church is only one of many ministries in the Kingdom of God means that unity for the people of God cannot be limited to what goes on in the church. Eugene Carson Blake is right when he says that "We cannot spend our time trying to put together the broken pieces of the ecclesiastical structure." For many who are in the vanguard of secular ecumenism, the reason to turn away from church unity is that the important things are those that make life more human and promote a just society. These, they maintain, do not take place in the church but out on the streets and in the protest line.

The reason we agree with Blake at this point is not that we advocate a secularizing of the church activities but that we believe the church cannot stand by itself, apart from the people of God in all that they do. The church must unitedly proclaim the Gospel of the Kingdom, but needs those other parts of the Kingdom, just as the hand needs the foot and vice versa.

We have earlier called attention to the anti-normative character of the many denominations that all claim to be the church of Christ but yet are not in fellowship with one another. At this point we would also call attention to the anti-normative nature of church union which would overcome denominationalism but does not proceed on the basis of confessional unity anchored in the Holy Scriptures. God's will remains that all Christians should be of the same mind and should all say the same thing (**homolegein**) (I Cor. 1:10).

Perhaps we could say that Christian unity is like a wheel that needs a hub, spokes and a rim to make it complete. The hub is the people of God and the rim is their unity as they perform their many kinds of Kingdom labor. The church institution is a single spoke in the wheel. Other spokes would be, e.g., Christian education, and the doing of public justice according to biblical norms. We realize that the imagery is not entirely adequate for it suggests that all spokes are alike and the church is equal in importance with the home and school. The figure does serve to illustrate however that the church must contribute its ministry to the coming of the one great Kingdom of God. This will happen when men learn to obey the Lord as well "where cross the crowded ways of life," as in the sanctuary of communion with the saints.

A pointer we may draw at this juncture for the unity of the church in the face of the dire circumstances in the world is that **both in the church and in the non-church Kingdom labor** we must strive for unity among the people of God. It must be clear to all that we Christians belong to the One Body of Christ, the New Humanity or People of God who declare His praises and raise signs to the coming of His Kingdom everywhere they go and everywhere they live and work.

It would appear that the task we confront is much greater than the one we thought we faced and in which we have not succeeded. The goal should be a oneness on the basis of the Holy Scriptures within the world. And this will come about only when there is a unity in our total world and life view. It is especially at this point that we should all be of the same mind and should all say the same thing. Who is sufficient to these things?

(5) The task of the people of God and the unity of the church

Let us now try to draw together the strands of the argument. Unity among the people of God is necessary in order to enable them to perform their service of God and man. God established them a people; they are One Body of Christ. There are no 'individuals' in that body but only members, each of which is for the rest. All together they comprise a single whole.

The idea of body in the Scriptures indicates not only an organic oneness but also an agent of earthly activity and service. Christians must therefore present their bodies, that is, 'their very selves' (NEB) by which they function in this earthly life, as living sacrifices. It is in the body that we do those deeds for which we shall have to give account at the last day (2 Cor. 5:10). The body of Christ, therefore, is a **Single Task Force** to perform jointly the work of the Lord. For this reason the unity of the people of God belongs to its essence.

The Gospel of the Kingdom teaches us that the people of God has a task **all along the line.** Unity in their ranks as a New Peoplehood is necessary as well in school, labor and government as in the cultic community. Unity is necessary **wherever** God's people have work to do — that is everywhere.

Unity does not necessarily mean organization oneness, and surely not in the first instance. It would mean, however, that in a **visible concrete** way, on the basis of their confession that Jesus is Lord and Savior, by which they identify themselves as Christians, they seek in a common endeavor to glorify God and contribute by their witness and their service to the coming of God's Kingdom. In this common endeavor there is room for an endless variety of different tasks, organizations and associations. 'Unity for the sake of mission' is a permanently valid motivation.

Our understanding of the Gospel of the Kingdom also highlights another aspect of the struggle for unity and adds another characteristic to the nature of the unity we seek. This is the confrontation of the people of God with a common foe. This we may call the 'unity in conflict' motive.

The ecumenical literature has very largely neglected this motive of ecumenism, perhaps because it has been influenced to such an extent by the teaching of the inherent goodness of man, the divisiveness of doctrine, and solidarity among men, regardless of their religious stance. Thus it has neglected or denied central teachings of the Gospel of the Kingdom.

It is those who are persecuted for the sake of righteousness who are heirs of the Kingdom of Heaven (Matt. 5:10). Those who must stand in one mind and one spirit should **strive together** (i.e., struggle as a team of athletes) for the faith of the Gospel (Phil. 1:27).

We do not have the luxury of thinking that so long as our backs are not against the wall we can safely continue each one on his own individual way, each one doing 'his own thing' with little concern for what the others perform. The Gospel of the Kingdom would tell us that the enemy is there now; and he is strong. We must not wait for the conflict to be pushed upon us but we must enter it unitedly, standing in one mind and one in spirit for the King!

In conclusion: the people of God must strife for unity both in the church and elsewhere and surely in their idea of how church and Kingdom are related. They must seek for greater concord in their understanding of the Gospel and in their confrontation of the common foe. The nature of the unity we seek is determined by the Lord's mandate concerning confession and world service and by the inescapability of the opposition.

We have no simple formula that will guarantee success. The many failures in attaining unity in the past make us very hesitant to claim that we have now found the sure way, even in seminal form.

We do humbly believe however that the failures in the past and in the present indicate that the unity train has been derailed. It must be put back on the right track, the way of the coming of the Kingdom of God. Of greater importance than the distance we travel is that we get on the right way and proceed in the right direction.

MORMONISM

(Continued from page 10)

do missionary work. Man is a miniature God, and everything in the public life of the Mormon Church emphasizes that point.

The Doctrine of Christ

Christ, in Mormon theology, is called the Son of God. This sounds very biblical and orthodox, but in reality something other than what appears is intended. The historic Christian Church too speaks of the sonship of Christ, but has always stated that He is co-eternal with the Father, and the second person of the Trinity. Not so for the Mormons. The Father is first and foremost, and there is no one like Him. Christ is the first-born of His children, and we are related to the Father in the same way that Christ is. Christ is simply the first-born of the human race. The biblical teaching that Christians are the adopted sons and daughters of God is foreign to Mormon theology. Christ lived perfectly, and was obedient unto death. By following His footsteps and example, we can likewise walk the way He did.

Virgin Birth Affirmed

Concerning the person of Christ, the LDS Church does believe in the Virgin Birth, somewhat of an inconsistency in their theology, but they deny that He was conceived by the Holy Spirit. No further explanation is offered about this, and one is left wondering somewhat as to what they really do believe about this. Since marriage is so very important to Mormon teaching, it is not surprising that they teach that Jesus was married. No one dares say precisely who His wife was, but it is commonly assumed that it must have been Mary Magdalene.

Since the work of Christ is intimately related to His person, we will say no more under this heading, but elaborate further on some of these things under the heading of Christ's redemptive work. More about that next time.

42 INDIAN STUDENTS WORK ON BIBLE TRANSLATION

MEDICINE HAT, Alta. — The United Bible Societies' 'Translators' Institute met for four weeks at Hillcrest Christian College in Medicine Hat during mid-summer. Fifty-four participants, including a staff of 12, dealt with the problems of translation — with special reference to the native peoples of Canada. "The first of its kind in Canada" was the description of Dr. Kenneth G. McMillan, General Secretary of the Canadian Bible Society.

Twenty-four of the 42 students were Indians engaged in translation work. Organizers were disappointed that the Eskimos were not in attendance. Three Canadian denominations — United, Anglican, Alliance were represented together with several missionary agencies and the Wycliffe Bible Translators.